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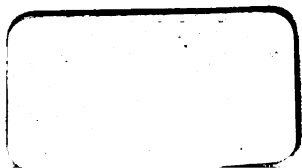
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A
GRAMMAR
OF THE
ARABIC LANGUAGE.

BY
E. H. PALMER, M.A.,

FELLOW OF ST. JOHN'S COLLEGE, AND LORD ALMONER'S READER AND PROFESSOR OF ARABIC IN
THE UNIVERSITY OF CAMBRIDGE.



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TO THE

HONOURABLE AND VERY REVEREND

GERALD WELLESLEY, M.A.,

DEAN OF ST. GEORGE'S CHAPEL, WINDSOR, LORD HIGH ALMONER

AND DOMESTIC CHAPLAIN TO HER MAJESTY THE QUEEN,

THIS WORK

IS

RESPECTFULLY AND GRATEFULLY DEDICATED.

P R E F A C E.

I HAVE endeavoured in the present work to furnish the beginner with a trustworthy guide and the advanced student with a complete and easy book of reference.

I have followed the system adopted by the native grammarians, believing it to be more suitable than the Greek or Latin methods. At the same time I have not scrupled to make such alterations in the *order* and *arrangement* of the various parts of the subject as appeared to me necessary for aiding the memory or facilitating reference to the book. The Tables of Verbal Forms, Broken Plurals, etc., have been carefully tabulated, so as to exhibit clearly and at a glance the correspondence between the various forms. Another feature in the work is the addition of a glossary of the technical terms of Arabic grammar, by means of which the Student will be enabled to translate without difficulty the commentaries which accompany the classical Arabic poems and other standard works. In all previous Arabic grammars written for the use of Europeans, too little attention has been paid to Prosody and the rules of versification, and a most valuable aid to the critical study of the language and literature has thus been comparatively neglected. This deficiency I have endea-

voured to supply in the section upon Prosody, which will, I believe, be found to contain all that is necessary for a thorough understanding of the system.

The chief works which form the basis of this grammar are the following—

كتاب مفتاح المصباح by Dr. P. Bustání, Beyrout, 1867 ;
 كتاب مصباح الطالب فى بحث المطالب
 Beyrout, 1854 ;

كتاب فصل الخطاب فى اصول لغة الاعراب
 Nassyf el Yázjî of Lebanon, 2nd edition, Beyrout,
 1866 ;

and for the Prosody,

كتاب العيون الغامرة على خبايا الرامزة a commentary by Mo-
 hammed el Makhzúmî on the poem of Dhiyá ed
 dín el Khazrajî (a MS. in the University Library,
 Cambridge) ;

كتاب محيط الدائرة فى علم العروض
 Beyrout, 1857 ; and

كتاب نقطة الدائرة by Sheikh Nassyf el Yázjî.

In conclusion, I have to express my gratitude to Dr. W. Wright, Professor of Arabic at Cambridge, not only for carefully revising the proofs, but for kindly giving me many valuable suggestions and criticisms ; and to the Rev. C. Taylor, of St. John's College, who also aided me very materially in the final revision of the proofs.

E. H. PALMER.

ST. JOHN'S COLLEGE, CAMBRIDGE,
 1st January, 1874.

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ADDITIONS AND CORRECTIONS.

Page 12, line 25, for *وَأَمْرٌ* read *وَأَمْرٌ*.

„ 16, „ 17, „ *fatā* „ *fatan*.

„ 26, after line 7, *add*:

The same verb may have different meanings, in which case it has a different noun of action for each, as:

خَرَّ “to fall prostrate,” خُرُورٌ.

خَرَّ “to rush with a noise (water),” خَرِيرٌ.

Page 45, after line 13, *add*:

This kind of quadriliteral verb is often onomatopoeic, and is formed by a repetition of the imitative sound, as غَرَّغَرَّ “to gargle,” وَسَّوَسَّ “to whisper.” Foreign nouns are also often employed in the formation of quadriliteral verbs, as مَنَطَقٌ “a girdle,” تَمَنَطَقَ “to be girt.” The مُلَحَقَاتُ, or derived quadrilaterals, in the text, are derived *ostensibly* from trilateral roots.

Some quadrilaterals are formed from obsolete trilaterals, as تَلَمَّذَ “to become a pupil,” from لَمَذَ (Hebrew לָמַד). Others are formed from phrases in common use, as حَمْدُ اللَّهِ to say الْحَمْدُ لِلَّهِ “praise be to God;” لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ to say لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ “there is no strength and no power but in God;” بِسْمِ اللَّهِ to say بِسْمِ اللَّهِ “in the name of God.”

Page 47, to the first paragraph *add*:

There is another noun which resembles the agent in form, and is

therefore called *الصِّفَةُ الْمُمَثِّلَةُ بِاسْمِ الْفَاعِلِ* "the qualificative resembling the agent noun." It is of the measure *فَعِيلٌ*, as

فَرِحَ "to be joyful," *فَرِحٌ* "joyful."
شَرَبَ "to drink," *شَرِبٌ* "a drunkard."

Page 50, to the account of the noun of time and place *add*:

Adding *ā* to this noun gives the sense of "abounding in," as *أَسَدٌ* "a lion," *مَأْسَدَةٌ* "a place abounding in lions."

Page 53, to the list of Nouns of Excess *add*:

فَعِلٌ as *جَلٌ* "immense." *فُعْلٌ* as *حُلُوٌ* "sweet."
فَعِلٌ „ *رَقٌ* "thin." *فُعَالٌ* „ *شَجَاعٌ* "brave."
فُعْلٌ „ *صَلْبٌ* "hard." *فُعَالٌ* „ *رَحْمَانٌ* "merciful."

The form *فَعِيلٌ*, when derived from hollow verbs, is frequently contracted, as *مَيِّتٌ* (*مَوَيْتٌ*) "dead," *مَيِّتٌ*; *خَيْرٌ* (*خَيْرٌ*) "good," *خَيْرٌ*; in the last case *خَيْرٌ* is the form actually in use.

Page 64, in the heading to second table, for INITIAL HEMZEH, read MEDIAL HEMZEH.

Page 94, line 22, to the words "5. *فُعُولٌ* when it has the signification of *فَاعِلٌ*," etc., *add as a foot-note*: This happens when it is derived from a neuter verb, in which case it is intensive.

Page 95, line 3, for *مَرْكُوبٌ* and *مَرْكُوبَةٌ* read *رَكُوبٌ* and *رَكُوبَةٌ*.

„ „ 1, to the word *مَفْعُولٌ* *add* (when derived from transitive verbs).

„ „ 6, „ „ „ „ „ „

„ „ 12, „ *فَاعِلٌ* „ (when derived from neuter verbs).

Page 95, line 28, *add*: Feminine nouns of this form فَاعِلٌ always contain the meaning of ذَاتٌ, as ذَاتٌ حَمَلٍ = حَامِلٌ; so in Kor. ii., 63, إِنَّهَا بَقَرَةٌ لَا فَارِصَ الْخِ ذَاتٌ قُرُوصٍ = قَارِصٌ.

Page 99, line 2, *for* أَبَا زَيْدٍ *read* زَيْدٍ.

„ „ „ 12, „ فَمِ „ فَمِ.

„ 100, line 18, *for* “for فَتَى” *read* “for فَتَى.”

„ „ „ 19, „ “for فَتَى” „ “for فَتَى.”

„ „ „ 20, „ “for فَتَى” „ “for فَتَى.”

„ 146, „ 18, „ after “or أَبُو” ‘father,’” *add* “or عَبْدٌ servant of.”

„ 304, „ 1, „ *for* الْمَرْذُوجُ *read* الْمَرْذُوجُ.

„ 306, lines 8 and 9, *for* “the addition of one letter to a foot of four letters,” *read* “the addition of from one to four letters.”

Pages 327 and 329, heading of the page, *for* بَحْرُ الْوَاوِ *read* بَحْرُ الْوَاوِ.

Page 332, line 9, *for* مُتَفَاعِلٌ *read* مُتَفَاعِلٌ.

„ „ „ 12, „ مُضْمَرٌ „ مُضْمَرٌ.

„ 333, „ 2, „ مُشْعُولٌ „ مُشْعُولٌ.

„ „ „ 14, „ مَنَزَلَةٌ „ مَنَزَلَةٌ.

„ 344, „ 3, „ مُقْصُورٌ „ مُقْصُورٌ.

„ 348, „ 11, „ فَأَنْتَ „ فَأَنْتَ.

„ 365, „ 3, „ بِالنَّهَارِ „ بِالنَّهَارِ.

ARABIC GRAMMAR.

PART I.—ACCIDENCE.

SECTION I.—ORTHOGRAPHY.

THE ALPHABET.

(1). THE Arabs write from right to left.

Their alphabet consists of twenty-eight letters, *all consonants*.

ARABIC LETTERS.	NAMES.	ENGLISH EQUIVALENTS.	PRONUNCIATION.
ا	Alif,	A.	{ This at the commencement of a word is a mere prop for the letter <i>hemzeh</i> , or soft breathing, and has no sound of itself; after a consonant it serves merely to prolong the vowel <i>feihah</i> .
ب	Bá,	B.	
ت	Tá,	T.	a soft dental, like the Italian <i>t</i> .
ث	Thá,	Th.	as in <i>thing</i> (sometimes <i>s</i>).
ج	Jím,	J.	as in <i>John</i> .
ح	Há,	H.	a strong pectoral aspirate.
خ	Khá,	Kh.	guttural, something like the Scotch <i>ch</i> in <i>loch</i> .
د	Dál,	D.	soft dental, like the Italian <i>d</i> .
ذ	Dhál,	Dh.	like <i>th</i> in <i>that</i> .
ر	Rá,	R.	{ as in English, but more forcibly.
ز	Zá,	Z.	

ARABIC LETTERS.	NAMES.	ENGLISH EQUIVALENTS.	PRONUNCIATION.
س	Sín,	S.	} as in English, but more forcibly.
ش	Shín,	Sh.	
ص	Sád,	S.	a lispng <i>s</i> .
ض	Dhád,	Dh.	a hard palatal <i>ḍ</i> .
ط	T(h)á,	T.	a hard palatal <i>ṭ</i> .
ظ	Dhá,	Dh.	<i>th</i> in <i>this</i> (sometimes <i>s</i>).
ع	Ain,	'	a guttural vowel.
غ	Ghain,	Gh.	a guttural sound, something between <i>gh</i> and <i>r</i> .
ف	Fá,	F.	as in English, but more forcibly.
ق	Káf,	K.	like <i>ck</i> in <i>stuck</i> , pronounced very gutturally.
ك	Káf,	K.	} as in English, but more forcibly.
ل	Lám,	L.	
م	Mím,	M.	
ن	Nún,	N.	
ه	Há,	H.	
و	Waw,	W.	}
ي	Yá,	Y.	

To which is added ل Lám-alif, LÁ.

These are joined to the preceding letter by prefixing a small curve or stroke, and to the following letter by removing the curve with which they all, except *alif*, end.

In ذ زر و the removal of the curve would leave the letter unrecognizable; these, therefore, as well as the *alif*, are not joined to the left.

غ, when medial and final, change their form slightly, becoming **ـغـ** and **ـحـ**.

ك, when initial and medial, becomes **ـكـ** and **ـكـ** respectively.

ي, when initial and medial, become **ـيـ** and **ـيـ** respectively.

م, when initial and medial, becomes **ـمـ** and **ـمـ** respectively.

س, when initial, becomes **ـسـ**; when final **ـسـ**; and when medial **ـسـ** or **ـسـ**.

DETACHED.	INITIAL.	MEDIAL.	FINAL.
ا	ا	ا	ا
ث ت ب	ث ت ب	ث ت ب	ث ت ب
ي ن	ي ن	ي ن	ي ن
خ ح ج	خ ح ج	خ ح ج	خ ح ج
ذ د	ذ د	ذ د	ذ د
و ز ر	و ز ر	و ز ر	و ز ر
ض ص	ض ص	ض ص	ض ص
ظ ط	ظ ط	ظ ط	ظ ط
غ ع	غ ع	غ ع	غ ع
ق ف	ق ف	ق ف	ق ف
ك	ك	ك	ك or ك
ل	ل	ل	ل
م	م	م	م
س	س	س س	س

س is sometimes written **س**: it is then called *hâ-tâ*, and when followed by a vowel is pronounced like **ت** *t*.

NUMERICAL VALUE OF THE LETTERS.

(2). The letters of the Arabic alphabet are sometimes

used as numerals; in their numerical order they exactly correspond with the alphabetical (and also numerical) order of the Hebrew or Phœnician alphabet, and consequently of the Greek, as will be seen from the following table:

HEBREW.	ARABIC.	GREEK.	NUMERICAL VALUE.	HEBREW.	ARABIC.	GREEK.	NUMERICAL VALUE.
א	ا	α	1	ל	ل	λ	30
ב	ب	β	2	מ	م	μ	40
ג	ج	γ	3	נ	ن	ν	50
ד	د	δ	4	ס	س	ξ	60
ה	ه	ϵ	5	ע	ع	\omicron	70
ו	و	ς	6	פ	ف	π	80
ז	ز	ζ	7	צ	ص		90
ח	ح	η	8	ק	ق		100
ט	ط	θ	9	ר	ر		200
י	ي	ι	10	ש	ش		300
כ	ك	κ	20	ת	ت		400

ז having dropped out of the Greek alphabet, the sign *koppa* (ρ) under the form φ , or in MSS. ϕ , took the value of 90, and the hundreds were thus shifted one place, *e.g.*:

ق	φ	90	ش	σ	200
ر	ρ	100	ت	τ	300

The remaining numerals are supplied, both in Greek and Arabic, by the duplicate or aspirated letters, thus:

υ	ϕ	χ	ψ	ω	ϖ	
400	500	600	700	800	900	1000
	ث	خ	ذ	ض	ظ	غ

The letters in their numerical order are arranged in a series of meaningless words to serve as a *memoria technica*, thus:

أَجَدَ هُوَ حَطَى كَلَمَن سَعْنَص قُرْشَت مُخَذَ ظَغْ

This use of the letters as numerals is confined to mathematical works and "chronograms;" that is to say, words or sentences containing letters the sum of the numerical value of which gives the date of any event that may be required. In order to be still more easily retained in the memory these are usually woven into verse, as in the following upon the accession of the present Sultan of Turkey:

عَبْدُ الْعَزِيزِ لَهُ الْإِيَّامُ بِأَسْمَةِ بِالْعَزِّ وَالسَّعْدِ مِنْ تَوْفِيقِ بَارِيهِ
يَوْمَ الْجُلُوسِ لَهُ الدُّنْيَا تَعِيدُهُ مَوْرُخِيهِ عَلَى الْعَرْشِ أَسْتَوَى فِيهِ

Abdu'l Azîz, fortune smiles upon him with might and happiness, by the grace of his Creator!

On the day of his accession the world holds festival in his honour, writing the date (in the words), "on it *he was established on the throne.*"

The sum of the numerical value of the letters contained in the sentence عَلَى الْعَرْشِ أَسْتَوَى makes up 1283, the date of the Mohammedan year corresponding with 1866 of the Christian era.

The Arabs of Morocco arrange their letters in a slightly different numerical order, thus:

أَجَدَ هُوَ حَطَى كَلَمَن سَعْنَص قُرْشَت مُخَذَ ظَغْ

In ordinary transactions the Arabs make use of the following cyphers borrowed from the Indian, and written

in precisely the same manner as our own, *i.e.* from left to right, the reverse of the Arabic writing :

1	2	3	4	5	6	7	8	9	0
١	٢	٣	٤	٥	٦	٧	٨	٩	٠

e.g. ١٨٧٢ 1872.

ORTHOGRAPHICAL SIGNS.

VOWELS.

(3). The vowels and other orthographical signs are written above and below the letters. The vowels are ـَ *fethah*, ـُ *dhammah*, and ـِ *kesrah*, pronounced respectively ـَ *ā*, as in *fat* ; ـُ *u*, as in *full* ; and ـِ *i*, as in *fit*.

Fethah, *kesrah*, and *dhammah* denote the signs ـَ ـِ ـُ ; while *feth*, *kesr*, and *dhamm* denote the sounds *a*, *i*, *u*. These sounds are modified by the hardness or softness of the *preceding consonants* ; like those of the consonants, they can only be approximately rendered in English. The student must therefore learn the correct pronunciation of the language orally.

TENWĪN.

(4). When the vowels are doubled, thus ـَـَ , they are pronounced respectively *an*, *un* and *in*. This is called تَنْوِينَ *tenwīn*, *i.e.* "giving the *n* sound." The vowels thus doubled are spoken of as *tenwīn fethah*, *tenwīn kesrah*, and *tenwīn dhammah* respectively.

The *tenwīn* or nasal vowels are intimately connected with the long vowels.

The old Arabic, like the Nabathean, seems to have declined its nouns with long vowels, and this form is still preserved in the con-

struct form of a few nouns expressing the most primitive relations of life, namely :

	"father."	"brother."	"mouth."	"possessor."
Nominative	أَبُو <i>abū</i> ,	أَخُو <i>akhū</i> ,	فُو <i>fū</i> (فَمُ <i>famun</i>),	ذُو <i>dhū</i> .
Genitive	أَبِي <i>abī</i> ,	أَخِي <i>akhī</i> ,	فِي <i>fī</i> ,	ذِي <i>dhī</i> .
Objective	أَبَا <i>abā</i> ,	أَخَا <i>akhā</i> ,	فَا <i>fā</i> ,	ذَا <i>dhā</i> .

When the word is indefinite, and therefore pronounced without reference to any other word, a certain stress will be laid on the vowel which indicates the declension; but when it is either in construction or defined by the article,—that is, when it is mentioned only in its relation to another word,—the stress is laid rather on the word itself, and the long vowel becomes consequently shortened. This is at once apparent if we decline an English or Latin noun school-boy fashion, as "musa," "musa," etc., "of a father," "to a father," etc.; but in the combinations "musa Latinorum," "the father of the boy," the natural accent falls on the words "musa" and "father," while the case signs *a*, *æ*, or *of*, are to a certain extent neglected and shortened.

This is exactly what happens in the declension of an Arabic noun, the only difference being that in Arabic the change is expressed in writing thus: كِتَابٌ *kitābun*, "a book," مَلِكٌ *malikun*, "of a king," but كِتَابُ مَلِكٍ *kitābu malikin*, "the book of a king,"—the dropping of the *tenwin* in these cases being equivalent to the *shortening* of the *long vowel*. From this it follows that *tenwin* is the sign of the indefinite noun, and its absence implies that the noun is definite.

It is also worth observing, in confirmation of the above hypothesis, that the regular plural forms are nothing more than a prolongation of the terminations of the singular, as though the vowels were prolonged

to imply an extension of the meaning: thus, ^سمُؤْمِنٌ "a believer," is declined—

		MASCULINE.		
		Singular.		Plural.
Nom.	مُؤْمِنٌ	<i>mūminun.</i>		مُؤْمِنُونَ <i>mūminūna.</i>
Genitive	مُؤْمِنٍ	<i>mūminin.</i>	}	مُؤْمِنِينَ <i>mūminīna.</i>
Objective	مُؤْمِنًا	<i>mūminan.</i>		
FEMININE.				
Nom.	مُؤْمِنَةٌ	<i>mūminatun.</i>		مُؤْمِنَاتٌ <i>mūminātun.</i>
Genitive	مُؤْمِنَةٍ	<i>mūminatin.</i>	}	مُؤْمِنَاتٍ <i>mūminātīn.</i>
Objective	مُؤْمِنَةً	<i>mūminatan.</i>		

CORRESPONDENCE OF THE VOWELS AND SEMI-VOWELS.

(5). No distinction appears to have been originally made in Arabic between the long and short vowels; indeed, the earlier Kúfic writing makes no use whatever of the short superscribed vowels, but employs only the letters ي, و, ا. When two or more long vowels come together, the tone would, by the natural laws of accentuation, fall upon the last but one, and that alone would remain long, the others being either neglected or shortened. The process actually takes place in modern Arabic; the word مَفَاتِيحُ *mafātiḥu*, for instance, is pronounced مَفَتِيحٌ *měfātīḥ*: here the long *a* is shortened by the principle above advocated, and the short *u*, having already undergone the shortening process in the ancient language, is in the modern dialect neglected altogether.

From this it follows naturally that the short vowels َ, ِ, ُ correspond to the weak consonants or semi-vowels ا, ي, و. In Arabic writing the long vowels are formed by a combination of the two; thus, بَا *bá*, بُو *bú*, بِي *bí*.

HEMZEH.

(6). In endeavouring to pronounce a vowel without a consonant, we make a distinct, though slight, effort with the muscles of the throat: this the Arabs represent by *hemzeh* ا, and the long vowels accordingly become at the beginning of a word اَ *aa*, اُو *uu*, اِي *ii*, = *á, ú, í*; ¹ و, and ي preceded by *fethah* form diphthongs اَوْ *bau* (pronounced as *ow* in *now*) and اَي *bai* (pronounced as *y* in *by*).

MEDDAH.

(7). In the case of اَ *aa* the second *alif* is written over the first thus اَ *á*, or آ without the *hemzeh*, and is called *meddah*, “prolongation.”

The long ا is sometimes pronounced like our *a* in *face*, as in the word اِنْسَان, pronounced *ennés*; this is called *Imáleh*, i.e. causing it to incline (to the sound of *kesrah*).

THE VOWELS AS SIGNS OF INFLEXION.

(8). The vowels are used as terminations of inflexion; thus,

ـَ or ا for the objective.

ـُ or و ,, nominative or subjective.

ـِ or ي ,, genitive or dependent case.

They occur both in the moods of verbs and in the cases of nouns, *e.g.* :

In nouns :

كِتَابٌ “a book,” *nominative* or *subjective*, in which form alone it can act as agent to a verb.

¹ The vowels used in the transliteration of Arabic words throughout this work are to be pronounced as in Italian.

كتاب

genitive or dependent, dependent on the preceding word.

كتاباً

objective, expressing state or condition.

And in verbs :

يَفْعَلُ "he does" (active).

أَنْ يَفْعَلَ "that he may do" (conditional).

From this it would seem that some such significations as action, dependence, and objective state or condition lurk in the respective vowels themselves.

Some philologists have supposed that the Arabic language was originally monosyllabic. If such were the case, the above suggestion as to primary signification of the vowels will enable us to understand the arrangement of ideas in Semitic languages in groups of three letters, or trilateral roots, corresponding with these vowels.

The preterite passive in Arabic contains all three in proper order, فُعِلَ "it was done," expressing ʾ an action, ʾ depending upon or proceeding from some one, ʾ resulting in a certain condition.

JEZMEH, OR SUKÚN.

(9). There are only two kinds of syllables in Arabic.
1. A consonant with a short vowel, as بَ *ba*. 2. Two consonants with a short vowel between, as بَيْتَ *bit*. In this case the mark ْ is placed over the last, and is called *sukún*, "rest," or *jezmeh*, "cutting off." A letter without a vowel is called quiescent.

Note.—Two quiescent letters cannot come together; such a combination, for instance, as بَيْسَتْ *bist* is inadmissible: the letters of prolongation are considered as quiescent. In spelling, the vowels are always named after the consonants; e.g. بَ *bá-fetḥah*, "ba"; بَيْتَ *bá-tá-kesrah*, "bit" (not *bá-kesrah-tá*).

TESHDÍD.

(10). When the article *أل* *al* precedes any *dental*, *liquid*, or *sibilant* letter, it is assimilated with it, and the letter itself is doubled to compensate for the elision; thus we say *أَلشَّمْسُ* *ash-shemsu*, not *al-shemsu*. Like all other permutations of letters in Arabic (of which I shall speak presently), this is obviously merely a euphonic change.

Letters of this class are called *أَلْحُرُوفُ الشَّمْسِيَّةُ* *al-hurúf ash-shamsíyeh*, “solar letters,” because the word *شَمْسٌ* “sun” begins with one of them. They are just fourteen in number, comprising half the alphabet. The remainder are called *أَلْحُرُوفُ الْقَمَرِيَّةُ* *al-hurúf al-kamaríyeh*, “lunar letters,” for a similar reason.

The mark of reduplication is called *teshdíd*, “strengthening,” and is written thus ّ.

HEMZET EL-WAŞL (see 6).

(11). The Arabs cannot utter two consonants together at the beginning of a word without a vowel; but to facilitate the utterance of the first they employ a *hemzet el-waşl*, or “point of conjunction”: thus, the English word “smith” in an Arab’s mouth would become *إِسْمِثْ ismith*. The *hemzet el-waşl* is important, not only in an orthographical, but in a grammatical point of view, and must therefore be treated of at greater length.

In many words the rule for the formation of the word and for the addition of the vowel points, would bring two consonants together at the beginning of a word in the manner just indicated, and in all such cases the *hemzet el-waşl* is employed. Such cases are (as will be seen in the rules for the conjugation of verbs) the following :

- (1). The imperative of the simple trilateral verb.
- (2). The preterite and verbal noun of the derived conjugations VII—X.
- (3). The following nouns :

إِبْنُ *ibnun*, اِبْنَمُ *ibnamun*, a son. (When the word اِبْنُ occurs between two proper names the *alif* is not written.)

اِبْنَةُ *ibnatun*, a daughter.

اِسْمُ *ismun*, a name.

اِسْتُ *istun*, the anus.

اِثْنَانِ *ithnani* (masculine),
اِثْنَانِ *ithnatani* (feminine), } two (numeral).

اِمْرَأُ *imra'un*, a man.

اِمْرَأَتُ *imra'atun*, a woman.

اَيْمُنُ *aimunun*, oaths.¹

The *hemzet el-waṣl*, when following a vowel, is elided in pronunciation, and the mark *waṣlah* ̣ is placed over the *alif* to denote this fact; thus, اِبْنُ الْمَلِكِ *ibnu 'l-meliki*, not *ibnu al-meliki*. In اِمْرَأُ and اِبْنَمُ the vowel of the second syllable may follow the pointing of the succeeding vowel; thus :

جَاءَ رَجُلٌ وَابْنٌ وَامْرَأٌ	} “ a man—a son—a man came.”
<i>jdā rajulun wa'bnumun w'amru'un</i>	
رَأَيْتُ رَجُلًا وَابْنًا وَامْرَأً	} “ I saw a man—a son—a man.”
<i>Ra'aitu rajulan w'abnaman w'amra'an</i>	
مَرَرْتُ بِرَجُلٍ وَابْنٍ وَامْرَأٍ	} “ I passed by a man—a son—a man.”
<i>marartu bi-rajulin w'abnamin w'amri'in</i>	

¹ Strictly speaking the *hemzet* should not be written in these words, but rather an *alif* with *waṣlah*, thus: اِبْنُ اِسْمِ, etc.

Here it will be observed that the vowel of the second syllable, which in the case of رَجُلٌ "a man" remains unchanged, in the other two words varies with the final vowel.

At the beginning of a sentence *hemzet el-wasl* is pronounced—(1) With *fethah*: in the article أَلْ and in the word أَيْمَنُ. (2) With *dhammah* in the imperative of the first form of verbs of which the aorist is of the form يَفْعُلُ. (3) In all other cases it is pronounced with *kesrah*.

Sometimes the *hemzet el-wasl* comes after a letter which has no vowel, and in such cases the following rules must be observed:—(1) The quiescent letter in the following words takes the vowel *fethah*: نِي, يَ "me," "my" (affixed pronouns), مِنْ "from," مَعَ "with," and the imperative of "doubled" verbs; that is, of which the 2nd and 3rd radicals are alike, as مَدَّ "extend." (2) All other monosyllables consisting of two consonants the last of which has no vowel, except مَدَّ "since," take *kesrah*. All those parts of a verb which have no vowel on the last consonant take *kesrah*. (3) The final letter of the words مَدَّ "since," كُمْ "you," "your," هُمْ "them," "their" (affixed pronouns), أَنْتُمْ "you," takes *dhammah*. After a *tenwīn* the *hemzet el-wasl* is pronounced with *kesrah*.

HEMZET EL-KATA'.

(12). *Hemzet el-kata'*, "the point of disjunction, or hiatus" (because a hiatus is felt before the vowel introduced by it is pronounced), is either a radical letter or a sign of inflection prefixed to verbs; as in أَفْعُلُ "I act," where it denotes the first person singular of the aorist. In such cases it is of course not elided.

The words أَخْطُ الْكِتَابَ *akhuttu 'lhijá*, "I write out the

alphabet," contain all the short vowels and orthographical signs.

The learner is referred to the examples in reading given at the end of this section, a perusal of which will render him familiar with all the possible combinations of the letters.

Hemzet el-waṣl, when following a vowel or *tenwīn*, is written $\bar{\text{آ}}$; but when it stands at the beginning of a sentence, it is written $\bar{\text{أ}}$, $\bar{\text{أ}}$ *u*, $\bar{\text{إ}}$ *i*.

Hemzet el-katāʾ is always written in full $\bar{\text{أ}}$. When the latter occurs in the middle of a word, and introduces *ḍhammah* or *kesrah*, the *alif*, which serves as its prop, is changed into the semi-vowel analogous to the short vowel; as مُؤْمِنٌ *mu-minun*, "a believer," جِئْتُ "I came." When ي is so used, the dots are omitted, to distinguish it from the letter of prolongation.

THE PAUSE.

(13). The final short vowels are dropped in pronunciation at the end of a sentence; thus $\text{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ}$ *Bismi 'llāhi 'rrahmāni 'rrahīm*, not *'rrahīmi*.

ة , with or without *tenwīn*, becomes ة in the pause; as جَاءَتْ رَحْمَةً , pronounced *jā-at rahmah*. *Tenwīn kesrah* and *ḍhammah* ة are dropped; as جَاءَ زَيْدٌ and مَرَرْتُ بِزَيْدٍ , pronounced *jā'a Zeid* and *marartu bi-Zeid*; but *tenwīn fethah* أ becomes ا , as رَأَيْتُ زَيْدًا , pronounced *ra'aitu Zeidā*.

The single emphatic ن *nūn*, which is sometimes added to the imperative and aorist of verbs, also becomes ا ; as إِصْرِبْ , pronounced at the end of a sentence إِصْرِبَا *idhribā*.

Words of one letter add ة in the pause; as ر , *rah* and ك *kīh* for ر *ra* and ك *ki*.

Words like قاضي, in which the *tenwîn kesrah* stands for a ي which has dropped out, reject the *tenwîn* in the pause; as مَرَرْتُ بِقَاضٍ, pronounced *marartu bi-kâdh*.

ANOMALIES IN WRITING.

(14). Arabic is pronounced as it is written, except in the Pause, as mentioned above, and in the following instances :

(1) The *nûn* ن in the following words is not written, but assimilates with the first letter of that immediately succeeding it.

عَمَّا, وَمَا	become	عَنْ and مِنْ
أَلَا or لَا	becomes	أَنْ, لَا
إِلَّا or لَا	,,	إِنْ, لَا
إِمَّا or إِنْ	,,	إِذَا, مَا

(2) An *alif* ا is written but not pronounced—(1) After *waw*, when that letter terminates a verbal form; as ضَرَبُوا *ḡharabû*. This is also occasionally found in the construct form of a plural noun; as ضَارِبُوا زَيْدٍ *ḡharibû Zeidin*, “the strikers of Zeid.” (2) As a prop to *tenwîn fetḥah*; as زَيْدًا *Zeiddân*. (3) In the words مِائَتَانِ, مِائَةٌ, *miätun, miätâni*, “a hundred,” “two hundred.”

(3) A *waw* و is written but not pronounced in أُولَئِكَ *ulâika*, أولاء *ulâi*, أولَى *ulâ*, “those;” in the direct and oblique case of عَمْرٍو (nominative عَمْرٍو, pronounced *Amrun*; oblique عَمْرٍو, pronounced *Amrin*), to distinguish it from عَمْرٍو *Omar*.

(4) *Alif* is pronounced but not written in the following words :
 اللَّهُ *allâhu*, “God,” الرَّحْمَنُ *ar-Raḡmânu*, “the merciful (God),” الْمَلَائِكَةُ *malâikatu*, “angels,” السَّمَوَاتُ *samâwâtun*, “heavens,” ذَلِكَ *dhâlika*, “that,” أُولَئِكَ *ulâika*, “those,” ثَلَاثَةٌ (fem. ثَلَاثُ *thalâthun*), “three,” ثَلَاثِينَ *thalâthina*, “thirty,” لَكِنَّ *lakinna*, “but,” هَذَا *hâdha*, “this,”

إِبْرَاهِيمَ *Ibrāhīmu*, "Abraham," إِسْمَاعِيلَ *Ismā'il*, "Ishmael," إِسْحَاقَ *Ishā'qu*, "Isaac," and sometimes in the proper names عِثْمَانُ *Othmān*, سُلَيْمَانُ *Sulaimānu*, نَعْمَانُ *Nomānu*. In this case a small *alif* is generally written perpendicularly above the consonant with which it is to be pronounced.

(5) The *Hamzet el-waṣl* is omitted—(1) from the word إِسْمَ in the phrase بِسْمِ اللَّهِ for بِاسْمِ اللَّهِ *bīsmillāhi*, "in the name of God." ابْنُ when it occurs between two proper names where a correlation exists; as زَيْدُ بْنُ عَمْرٍو *Zeidu'bnū 'Amrin*, "Zeid son of 'Amr." If *ibn* with the second proper name forms the predicate of a proposition, the *hamzet el-waṣl* is retained; as زَيْدُ ابْنِ عَمْرٍو *Zeidun Ibnu 'Amrin*, "Zeid (is) the son of 'Amr." (2) In the article أَلْ when following لِ "to," as لِلْإِنْسَانِ "to the man."

(6) *Wāw* و is omitted from such words as دَاوُدَ *Dā'ūd*, for دَاوُودَ "David;" رُؤُسَ *Ru'ūs*, for رُؤُوسَ "heads."

(7) ي pointed with *fethah* or *tanwin fethah* at the end of words is silent, the vowel *i* only being pronounced; as يَرْضَى *yardhā*, "he is pleased," فَتًى *fatā*, "a youth," مَتًى *matā*, "when?" بَلَى *balā*, "certainly," لَدَى *ladā*, "near," إِلَى *ilā*, "to," حَتَّى *hattā*, "until," عَلَى *alā*, "upon."

(8) و *wāw* is pronounced as *alif* in صَلَوةَ *ṣalātun*, "life," صَلَوةَ *ṣalātun*, "prayer," زَكَاةَ *zakātun*, "alms," when these words are in the singular and stand by themselves, not being in construction or having the article or a pronoun affixed; when not standing by themselves *alif* is generally written instead of *wāw*.

(15.) EXAMPLES FOR PRACTICE IN READING.

أ ا ب ت ث ج ح خ د ذ ر ز س ش
ā a b t th j h kh d dh r z s sh
 ض ط ظ ع غ ف ق ك ل م ن و ه ي
ṣ ṭ ṭh ʿ gh f q k l m n w h y
 ya hu wa ni ma lu ka ki fu ghi ā dhu fi dha su

آ أَوْ إِيَّائِي بُوتَا ثِي جُو حَا خِي دُو دَا رِي
rt dhá dú k̄hí h́á jú thí tá bú ai í au ú d
 زُو سَا شِي صُو ضَا طِي ظُو عَا غِي فَو قِي كَا لُو مَا
md lú ká h́í fú gh́í 'd dh́ú t́í dh́á śú sh́í sd x́ú
 نِي وَآ وَيَّ وَيْ هُو يُو يَا
yd yú h́ú wí wai wd ní

تَبْتُ بَتِّ مِتْ قَدْ هَجَّ رُحْ قَطْ خُذْ قَعْ صَرْ مُدْ
mudh shar ḱd khudh kat ruh haj kad mit bit fut tab
 دُرْ دَسْ زُرْ بَلْ كَمْ صَفْ
şaf kam bal zur das dur

* لِلنَّاسِ * فِي الزَّمَانِ * فِي الْحَرْبِ * عَلَيْهِ * فِي الْحَيَاةِ * وَاللَّهِ *
wa'lláhi fi 'l-hayáti d̄láihi fi 'l-ḥarbi fi 'z-zamáni linndai
 * لِلَّهِ * لَبِثْتُ إِلَى الْيَوْمِ * لِلْحَيَاةِ الدُّنْيَا *
lil-ḥayáti 'd-dunyá labittu ila 'l-yaumi li'lláhi

وَقَضَى اللَّهُ بَعْدَ ذَلِكَ أَجْتِمَاعًا <i>wa-kaḥha 'lláhu báda dháka 'jtímáḥ</i>	بَابِي مَنْ وَدَدْتُهُ فَأَفْتَرَقْنَا <i>Bi-abí man wadattuhu fa'ftaraknd</i>
And after that God decreed a meet- ing,	(May) he whom I love (be ransom- ed) by my father!—we parted,
كَانَ تَسْلِيمُهُ عَلَيَّ وَدَاعًا <i>kána taslimuhu d̄láiya wadáḥ</i>	فَأَفْتَرَقْنَا حَوْلًا فَلَمَّا التَقِينَا <i>fa'ftarakna ḥaulan falamma 'ltākainá</i>
His (only) salutation to me was "Farewell!"	We were parted for a year, and when we met,

وَجَاهِلٍ يَدْعِي فِي الْعِلْمِ فَلْسَفَةً قَدْ رَاحَ يَكْفُرُ بِالرَّحْمَنِ تَقْلِيدًا
wa-jāhilin yadda'i fi'l-ilmi falsafatan kad rāḥa yakfuru bi'r-Raḥmāni tak-
liddā

Went and denied the existence of
 the Merciful God dogmatically,

An ignorant fellow, pretending to
 the science of philosophy,

وَقَالَ أَصْرَفُ مَعْقُولًا فَقُلْتُ لَهُ عَنِيتَ نَفْسَكَ مَعْقُولًا وَمَعْقُودًا
wa-kala aṣrafu mākulān fa-kultu lahu anaita nafsaka mākulān wa-mākulūdā

"You mean that you yourself are
 hobbled (*mākulān*) and fettered !

And said, "I know that it is so by
 common-sense (*mākulān*)."
 Then I said to him,

أَرَأَيْكَ تَقْرَعُ بَابًا عَنْكَ مَسْدُودًا مِنْ أَيْنَ أَنْتَ وَهَذَا الشَّيْءُ تَذَكُّرُهُ
ardka takra'u bāban ānka masdūdā min aina anta wa hādha 's-shas'u
tadhkuruhu

I see that you are knocking at a
 door which is shut against you."

What have you to do with this
 thing which you mention ?

فَقُلْتُ لَسْتُ سُلَيْمَانَ بْنِ دَاوُدَ فَقَالَ إِنَّ كَلَامِي لَسْتَ تَفْهَمُهُ
fa-kultu lastu Sulaimāna' bna Dāūdā fa-kāla inna kalāmī lasta tafhamuhu

And I said, "I am not Solomon,
 the son of David!"¹

Then said he, "You do not under-
 stand my speech."

¹ This may be paraphrased as follows :—

A foolish Atheist, whom I lately found,
 Alleged Philosophy in his defence ;
 Said he, "The arguments I use are sound."
 "Just so," said I, "all sound and little sense.

"You talk of matters far beyond your reach :
 You're knocking at a closed-up door," said I.
 Said he, "You do not understand my speech."
 "I'm not King Solomon !" was my reply.

Alluding to the Mohammedan legend that Solomon understood the language of *beasts*.

SECTION II.—ETYMOLOGY.

THE MEASURES OF WORDS.

(16). Every word in Arabic may be referred to a significant root, consisting of either three or four letters, the trilaterals being by far the more common.

The letters ق and ك, خ and ل, م and ب, ب and ف cannot, for obvious euphonic reasons, exist side by side in the same root.

In European languages significant roots are irregular in form, and the grammar of those languages treats only of prefixes and affixes, by which the meaning of the root is modified. Thus in English we add the termination *er* to express the active participle or agent of a verb, and *ing* to express the infinitive or gerund; as make, *maker*, *making*. In Arabic, however, such modifications are obtained not only by prefixing or affixing, but by inserting letters in the root. فعل *fa'l*, signifying mere *action*, is taken as the typical root for exhibiting these modifications, and the *formulæ* thus obtained are called the “measures of words.” For instance, the insertion of an *alif* between the first and second radical, and pointing the latter with the vowel *kesrah*, gives the sense of the agent or active participle; thus فَعَلٌ becomes فَاعِلٌ “one who does,” and this word is the *measure* upon which all other agents of this kind are formed.

It is, in fact, a mere formula, like the letters used

in Algebra; for as $(a + b)$ may represent $(2 + 3)$, $(4 + 5)$, or any other numbers, so for the trilateral root فاعِل in فاعِل we may substitute any other trilateral root and obtain the same modification of meaning; as

ضَرَبَ *ḍharbun*, "striking," ضَارِبٌ "a striker."
 قَتَلَ *katlun*, "killing," قَاتِلٌ "a murderer."

where ضَارِبٌ and قَاتِلٌ are said to be the فاعِل of the respective trilateral roots to which they belong.

ROOTS CONTAINING SEMI-VOWELS.

(17). The trilateral root may contain one or more of the weak consonants or semi-vowels و ي ا in which case certain euphonic and other changes will take place. These changes are called the Permutations of weak consonants, and depend upon the principle above advocated that the three weak consonants و ي ا are respectively homogeneous to the three vowels ا ء ا. When the vowel and weak consonant in any derived form are heterogeneous, the vowel changes the weak consonant into another weak consonant analogous to itself.

To understand how a vowel can change one weak consonant into another analogous to itself, when we should rather have thought that the consonant would be stronger than the vowel, we must investigate the nature of the "measures" above described.

If, instead of the three radical letters of a significant root ل م ن, we substitute the signs (1) (2) (3), and then proceed to form "measures" of nouns and verbs in the

ordinary manner, we shall obtain such results as the following :

- | | | | | | |
|----|------------------------------|---|------------------|------------------|------------------|
| 1. | فَعَّلَ "doing" | = | ^s (3) | ^u (2) | (1) |
| 2. | فَاعِلًا "doer" ¹ | = | ^s (3) | (2) | ا(1) |
| 3. | فَعَلَ "he does" | = | [˘] (3) | [˘] (2) | [˘] (1) |
| 4. | فُعِلَ "it is done" | = | [˘] (3) | (2) | '(1) |

We see at once that the vowels are the real or characteristic part of the measure, as they give the general sense of the form, while the radicals only define the particular case to which it is to be applied; they must therefore of necessity be preserved at any sacrifice to the consonant.

Now, in the four forms given above, let us substitute for the numerical signs the letters غ ز و, an existing Arabic trilateral root, and we have:

1. ^s(3) ^u(2) [˘](1) = غَزَوْ "A raid or foray."
2. ا(3) (2) ا(1) = غَازُوا Here the *kearah* and the *wdw* are heterogeneous, but the former, being the more important, changes the latter into ي; that is, into the weak letter analogous to itself, and the word becomes غَازِيَا "a raider."
3. [˘](3) [˘](2) [˘](1) = غَزَوْ Here the two *fethahs* absorb the و, changing it into ا, and the word becomes غَزَا "he made a foray."
4. [˘](3) (2) '(1) (from قَوْل "saying") = قِيلَ.

¹ I have adopted the objective case with *tenwin fethah* in this illustration, because *tenwin dhammah* or *tenwin kearah* would involve the question of a further permutation, the discussion of which is left for the paragraph on the declension of nouns, *q.v.*

I have before suggested that the *old* Arabic had no short vowels; the last form, therefore, must originally have been قولا, and the natural accent falling on the penultimate would leave that alone *long*, while the antepenultimate would be absorbed, and the word become قِيلَ, as we actually have it.

In the 3rd person preterite active of the same verb قَالَ the two *fethahs* conquer the و. In the 1st person قُلْتُ the long و being quiescent conquers, and the accent falling on it, it becomes قَوْلْتُ; but this is naturally shortened in pronunciation, and the rule holds that two quiescent letters cannot come together.

This, then, is the general principle of permutation:—When a vowel and a weak letter which is not analogous to it come together in a form, the ordinary laws of euphony require that one should yield, and in Arabic the vowel conquers: *e.g.*

The measure مَوْعَلٌ, from وزن, would be مَوْزَانٌ, and the measure مَوْعِلٌ, from يَقِنٌ, would be مَوْيِقِنٌ; but مَوْزَانٌ *miwzānun* and مَوْيِقِنٌ *miyiqinun* are repugnant to the ear, and therefore become مِيزَانٌ *mizānun* and مَوْقِنٌ *mūqinun*.

A permutation of other than weak letters occasionally takes place; as, for instance, when two letters which it is impossible to pronounce together occur in the same form; then the softer of the two is changed into the corresponding hard one. This can only take place in *dental* or *palatal* letters, for they are the only ones in which such a difficulty is likely to arise: *e.g.*

Forming the measure اِفْتَعَلَ *iftaāla* from the root ضرب we should

have اِصْطَرَبَ *idhtaraba*; this, however, would be unpronounceable, and as the soft *t* ت will actually sound like the hard *t* ط, the latter is written instead, and the form becomes اِصْطَرَبَ.

Another euphonic change of which letters are susceptible is

ASSIMILATION.

(18). One letter is often assimilated by another, which is then doubled. This naturally occurs when the same letter is repeated without the intervention of a vowel, as مَدَّ for مَدَّ مَدَّ *maddun*; or when two letters of the same kind come together, as مَكَّتْ for مَكَّتْ مَكَّتْ *makatta* for مَكَّتْ مَكَّتْ *makathta*, although this last kind of assimilation is optional.

Remark.—It is obvious that in practice cases will occasionally occur for which the foregoing rules will not at first sight entirely account. The principle involved is, however, always the same, for it is the operation of the natural laws of euphony which produces every such change. Instead, therefore, of burdening the student's memory with a long list of *rules* for Permutation and Assimilation, I shall content myself for the present with the *principle* just given, reserving the consideration of the less obvious permutation for cases in which they occur.

SECTION III.—PARTS OF SPEECH.

(19). The parts of speech in Arabic are three:—1. The Verb. 2. The Noun (including the pronoun and adjective, and what we are accustomed to call the participle). 3. The Particle (including the preposition, adverb, conjunction, and interjection).

THE VERB.

(20). An Arabic Verb with its fifteen conjugations, its active and passive voices, subjunctive and energetic moods, etc., may well seem a formidable thing for a beginner to encounter.

We shall, however, see that the multifarious phases which it can assume are all capable of being reduced to a few measures easily remembered, as they depend more or less one upon another, and are intimately connected both in sense and form.

DIFFERENT KINDS OF VERBS.

Arabic Verbs are of two kinds, *sound* and *weak*.

These are further subdivided into *transitive* and *neuter*, *active* and *passive*.

They are either *simple* or *augmented*.

The simple verb cannot contain less than three letters or more than five.

It may happen that in conjugating, all the letters but one may disappear, so that a simple form may seem to have been one letter, as in *ت* *ti*, the shortened form of *إِيت* *íti*, from *أَتَى* *atú*, “he came.”

The augmented verb is formed either by repeating the second or third radical, or by employing one or more of certain other letters.

The letters thus employed to augment or conjugate verbs and inflect nouns are called *servile*, and are contained in the last three words of the following verse:

سَأَلْتُ الْحُرُوفَ الزَّائِدَاتِ عَنْ أَسْمِهَا
فَقَالَتْ وَلَمْ تَكْذِبْ أَمَانٌ وَتَسْهِيلٌ

“I asked the servile letters concerning their name; they answered, and did not lie: أَمَانٌ وَتَسْهِيلٌ (i.e. safety and ease).”

It may also happen that some of these letters occur as radicals in a verb, but in such a case nothing save a knowledge of the grammatical measures will enable the student to discriminate.

We are accustomed to speak of the first, second, and third radical letter of a trilateral verb as the *fā*, *áin*, or *lām* respectively.

PARTS OF THE VERB.

(21). The Arabic Verb has two voices,—active and passive; three tenses,—preterite, aorist, and imperative; fifteen conjugations. These last, however, are nothing more than derived verbs formed from the simple root by the addition of certain letters which modify or extend the sense.

The noun which expresses the simple action is considered as the source, مَصْدَرٌ, from which all derived forms, whether nouns or verbs, are taken, as ضَرْبٌ *dharbun*, “striking;” and this occasionally supplies the place of the

infinitive or gerund, which parts of the verb are wanting in Arabic.

Note.—As this noun of action is variable in form, it has been found convenient in practice to treat the third person singular masculine as the form from which all others are derived. This is, therefore, the form under which all words are ranged in grammars and dictionaries.

TENSES OF VERBS.

THE PRETERITE.

(22). In simple verbs the preterite active is of the form فَعَلَ, فَعِلَ, or فَعَّلَ.

The preterite passive is invariably of the form فُعِلَ.

The Persons are formed as follows :

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
فَعَلْنَ	فَعَلُوا	فَعَلَتَا	فَعَلَا	فَعَلَتْ	فَعَلَ ¹ 3rd person.
فَعَلْتَن	فَعَلْتُم	فَعَلْتُمَا		فَعَلْتِ	فَعَلْتَ 2nd „
فَعَلْنَا				فَعَلْتُ	1st „

[*Note.*—The terminations *ت*, *ت*, *ت*, etc., are in reality separate pronouns serving as nominative or agent to the verb. Again, in the third person singular masculine, a masculine pronoun is said to

¹ This paradigm applies equally to the forms فَعِلَ, فَعَّلَ, and to the passive فُعِلَ, which are declined in the same way—

.....	فَعِلْتَ	فَعِلْتِ	فَعِلْتُ
.....	فَعَّلْتَ	فَعَّلْتِ	فَعَّلْتُ
.....	فُعِلْتَ	فُعِلْتِ	فُعِلْتُ

be implied. The same remarks apply to the affixes and prefixes by which the persons of the aorist are formed.]

THE AORIST.

(23). The aorist active of the simple verb is formed as follows :

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يُفَعِّلْنَ	يُفَعِّلُونَ	يُفَعِّلَانِ	يُفَعِّلَانِ	تُفَعِّلُ	يُفَعِّلُ ¹ 3rd person.
تُفَعِّلْنَ	تُفَعِّلُونَ	تُفَعِّلَانِ	تُفَعِّلَانِ	تُفَعِّلِينَ	تُفَعِّلُ 2nd „
نُفَعِّلْنَ	نُفَعِّلُونَ			أُفَعِّلُ	1st „

The aorist passive is declined in precisely the same manner, merely substituting the vowel ـَ for ـُ in the *prefixes* and pointing the second radical with ـَ , thus :

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يُفَعِّلْنَ	يُفَعِّلُونَ	يُفَعِّلَانِ	يُفَعِّلَانِ	تُفَعِّلُ	يُفَعِّلُ 3rd person.
تُفَعِّلْنَ	تُفَعِّلُونَ	تُفَعِّلَانِ	تُفَعِّلَانِ	تُفَعِّلِينَ	تُفَعِّلُ 2nd „
نُفَعِّلْنَ	نُفَعِّلُونَ			أُفَعِّلُ	1st „

MOODS OF THE VERB.

(24). The aorist is declinable like the noun ; that is to say, the final vowel is susceptible of certain changes to express modifications of the meaning.

1. It changes from ـَ to ـِ to express the conditional or subjunctive mood, and when preceded by certain particles : in this case the ـِ is also dropped from all the

¹ So, too, يُفَعِّلُ and يُفَعِّلُ are declined throughout.

persons which end in that letter preceded by a long vowel, thus :

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يَفْعَلْنَ	يَفْعَلُوا	تَفْعَلَا	يَفْعَلَا	تَفْعَلْ	يَفْعَلْ 3rd person.
تَفْعَلْنَ	تَفْعَلُوا	تَفْعَلَا		تَفْعَلِي	تَفْعَلْ 2nd „
نَفْعَلْنَ				أَفْعَلْ	1st „

2. It may be apocopated, *i.e.* lose its last vowel altogether when preceded by certain particles, or used as an imperative, or in a conditional or alternative sentence. It will then be declined :

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يَفْعَلْنَ	يَفْعَلُوا	تَفْعَلَا	يَفْعَلَا	تَفْعَلْ	يَفْعَلْ 3rd person.
تَفْعَلْنَ	تَفْعَلُوا	تَفْعَلَا		تَفْعَلِي	تَفْعَلْ 2nd „
نَفْعَلْنَ				أَفْعَلْ	1st „

To the conditional form of the aorist a *nún* ن, either single or doubled ن, and preceded by *fethah*, is sometimes added to impart emphasis : it is chiefly used when this tense is employed as an imperative. It is then declined as follows :

1. With the doubled *nún* ن.

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يَفْعَلْنَ	يَفْعَلُوا	تَفْعَلَانِ	يَفْعَلَانِ	تَفْعَلْنِ	يَفْعَلْنِ 3rd person.
تَفْعَلْنَ	تَفْعَلُوا	تَفْعَلَانِ		تَفْعَلْنِي	تَفْعَلْنِ 2nd „
نَفْعَلْنَ				أَفْعَلْنِ	1st „

2. With the single *nún* نَ.

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
Wanting	يَفْعَلْنَ	Wanting	Wanting	تَفْعَلْنَ	يَفْعَلْنَ 3rd person.
Wanting	تَفْعَلْنَ	Wanting		تَفْعَلْنَ	تَفْعَلْنَ 2nd „
	نَفْعَلْنَ			أَفْعَلْنَ	1st „

[*Note*.—It will be noticed that the long vowels *و* and *ي* are elided wherever they occur as terminations. This is because the نَ or نِ loses its *fetḥah* in such cases, and if the long vowel were then retained, it would violate the rule given on p. 10, that two quiescent letters cannot come together; thus, the 2nd person feminine singular is تَفْعَلِينَ, this becomes in the conditional form تَفْعَلِي, and adding نَ or نِ = نَنْ we should have تَفْعَلِينَ or تَفْعَلِينَ = تَفْعَلِينَ, and two quiescent letters would come together, which is inadmissible; the long vowel is therefore shortened, and the forms become تَفْعَلْنَ and تَفْعَلْنَ. In the 3rd feminine plural the *fetḥah* of the termination نَ coalesces with that of نِ, and the نِ itself is then pointed with *kasrah*. This change of the *fetḥah* into *kasrah* appears to result from a weakening of the former vowel consequent upon the long vowel of the preceding syllable. The same process occurs in the dual.]

The conditions under which the aorist undergoes these changes will be fully discussed in the Syntax.

THE IMPERATIVE.

(25). The imperative is formed from the second person of the apocopated form of the aorist by removing the prefix تَ *ta*, which, as has been before observed, is considered as the pronominal agent. But from تَفْعَلْ, by removing the تَ, we should have فَعْلْ; that is to say, a

word beginning with a quiescent letter, and therefore inadmissible. To remedy this defect we add a *hemzet el wasl* pointed with ـَ if the vowel of the aorist be ـَ , as أَفْعَل ; but with ـِ if the vowel is either ـِ or ـِ , as إَفْعَل or اِفْعَل . The remaining persons of the imperative are formed by prefixing لِ to the apocopated aorist, as لِيَضْرِبْ "let him strike."

Imperative.

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Common.		Fem.	Masc.
افعلن	افعلوا	افعلا		افعلي	افعل

FORMS OF SIMPLE VERBS.

(26). There are six classes of verbs in Arabic, ranged according to the vowels with which the medial radical is pointed in the preterite and aorist.

MEASURES.		EXAMPLES.	
Aorist.	Preterite.	Aorist.	Preterite.
1. يَفْعَلُ	فَعَلَ	يَنْصُرُ	نَصَرَ to assist.
		يَدْخُلُ	دَخَلَ to enter.
		يَكْتُبُ	كَتَبَ to write.
2. يَفْعِلُ	فَعَّلَ	يَضْرِبُ	ضَرَبَ to strike.
		يَجْلِسُ	جَلَسَ to sit.
3. يَفْعُلُ	فَعَّلَ	يَقْطَعُ	قَطَعَ to cut.
		يَخْضَعُ	خَضَعَ to be humble.

This is only used when the last letter is a guttural.

MEASURES.		EXAMPLES.	
Aorist.	Preterite.	Aorist.	Preterite.
4. فَعَلَ	فَعِلَ	يَطْرِبُ	طَرِبَ to rejoice.
		يَفْهَمُ	فَهِمَ to understand.
		يَسْلَمُ	سَلِمَ to be safe.
5. فَعَّلَ	فَعَّلَ	يُظَرِّفُ	ظَرَّفَ to be charming.
		يُسَهِّلُ	سَهَّلَ to be easy.

This form implies natural or inherent qualities, and is always neuter or intransitive.

6. فَعَّلَ	فَعَّلَ	يَحْسِبُ	حَسَبَ to reckon.
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This form is rare in sound but common in weak verbs; as,

يَرِثُ	وَرِثَ to inherit.	يَلِي	وَلِيَ to be near.
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Some verbs have different forms, and may take any one of the three vowels on the middle radical of the preterite with a corresponding difference of meaning; *e.g.*

حَزِنَ To be sad.	عَمَرَ To be cultivated.
حَزَنَ To sadden, depress.	رَفَعَ To raise.
عَمَرَ To cultivate, build, people.	رَفَعَ To have a high (loud) voice.
عَمِرَ To live to old age.	

THE NOUN OF ACTION.

(27). The noun of action corresponds in many respects to our infinitive. In simple verbs it is irregular in its formation, but the following are the most usual measures:

1st, 2nd, and 3rd Classes.

Transitive ^{فَعَّلَ}فَعَّلَ; Neuter ^{فُعِلَ}فُعِلَ.

	MEASURES.			EXAMPLES.			
Transitive	^{فَعَّلَ} فَعَّلَ	^{يَفْعِلُ} يَفْعِلُ	^{فَعَّلَ} فَعَّلَ	^{نَصَرَ} نَصَرَ	^{يَنْصُرُ} يَنْصُرُ	^{نَصَرَ} نَصَرَ	To assist
Neuter			^{فُعِلَ} فُعِلَ	^{قَعَدَ} قَعَدَ	^{يَقْعُدُ} يَقْعُدُ	^{قُعُوْدُ} قُعُوْدُ	To sit
Transitive	^{فَعَّلَ} فَعَّلَ	^{يَفْعِلُ} يَفْعِلُ	^{فَعَّلَ} فَعَّلَ	^{ضَرَبَ} ضَرَبَ	^{يَضْرِبُ} يَضْرِبُ	^{ضَرَبَ} ضَرَبَ	To strike
Neuter			^{فُعِلَ} فُعِلَ	^{جَلَسَ} جَلَسَ	^{يَجْلِسُ} يَجْلِسُ	^{جُلُوْسٌ} جُلُوْسٌ	To sit
Transitive	^{فَعَّلَ} فَعَّلَ	^{يَفْعِلُ} يَفْعِلُ	^{فَعَّلَ} فَعَّلَ	^{قَطَعَ} قَطَعَ	^{يَقْطَعُ} يَقْطَعُ	^{قَطَعَ} قَطَعَ	To cut
Neuter			^{فُعِلَ} فُعِلَ	^{خَضَعَ} خَضَعَ	^{يَخْضَعُ} يَخْضَعُ	^{خُضُوْعٌ} خُضُوْعٌ	To be humble

4th Class.

Transitive ^{فَعَّلَ}فَعَّلَ; Neuter ^{فُعِلَ}فُعِلَ.

Transitive	^{فَعَّلَ} فَعَّلَ	^{يَفْعِلُ} يَفْعِلُ	^{فَعَّلَ} فَعَّلَ	^{فَهِمَ} فَهِمَ	^{يَفْهَمُ} يَفْهَمُ	^{فَهِمَ} فَهِمَ	To understand
Neuter			^{فُعِلَ} فُعِلَ	^{طَرِبَ} طَرِبَ	^{يَطْرِبُ} يَطْرِبُ	^{طَرِبَ} طَرِبَ	To rejoice

5th Class.

Neuter ^{فُعِلَ}فُعِلَ or ^{فَعْلَةٌ}فَعْلَةٌ ^{فَعَالَةٌ}فَعَالَةٌ.

Neuter	^{فَعَّلَ} فَعَّلَ	^{يَفْعِلُ} يَفْعِلُ	^{فَعَالَةٌ} فَعَالَةٌ	^{ظَرَفَ} ظَرَفَ	^{يَظْرِفُ} يَظْرِفُ	^{ظَرَفَةٌ} ظَرَفَةٌ	To be charming
Neuter			^{فُعِلَ} فُعِلَ	^{سَهَّلَ} سَهَّلَ	^{يَسْهِّلُ} يَسْهِّلُ	^{سَهْلَةٌ} سَهْلَةٌ	To be easy
Neuter			^{فَعَّلَ} فَعَّلَ	^{عَظَّمَ} عَظَّمَ	^{يَعْظِمُ} يَعْظِمُ	^{عَظْمٌ} عَظْمٌ	To be grand

DERIVED CONJUGATIONS.

(28). The meaning of the simple verb may be extended or modified in various ways by the addition of one or more letters to the root.

There are in all fourteen of these derived conjugations, which may be divided into four groups, namely:

1. Adding one letter to the root, which in transitive verbs strengthens or intensifies the action,¹ and in neuter verbs imparts a transitive sense.
2. Prefixing ت to imply "consequence" or "effect."
3. Adding two or more letters to the root to modify the original meaning.
4. Distorting the original form of the root as well as adding letters to it. This implies a corresponding distortion of the meaning, and indicates either colour, defect, or intensity.

The simple trilateral verb is considered as the first conjugation, and the fourteen derived forms are numbered 2, 3, and so on, up to 15. In the following account of the signification of the derived forms these numbers are placed against the measures, but they are described in a somewhat different order.

SIGNIFICATION OF THE DERIVED FORMS.

FIRST GROUP (ADDING ONE LETTER TO THE ROOT).

4th Conjugation, أَفْعَلَ.

(29). The prefix of *hemzet el katā* to the root gives a transitive sense to neuter verbs, and a doubly transitive or causal sense to those which are already transitive.

¹ It is a commonly received theory of the Arab grammarians that a "redundancy of form generally indicates an extension of meaning,"

أَنَّ كَثْرَةَ الْبِنَاءِ تَدُلُّ عَلَى زِيَادَةِ الْمَعْنَى غَالِبًا.

See Es-Sheikh Hasan el-Būrīnī in his commentary upon Ibn al-Fāriḡh's verse:

ذَابَتْ الرُّوحُ اسْتِيقًا فَهِيَ بَعْدَ نَفَادِ الدَّمْعِ أَجْرِي عِبْرَتِي

The following are the most usual significations :

Transitive or causal ; as **أَنْزَلَ** "he caused to descend," from **نَزَلَ** "to descend;" **أَضْرَبَ** "he caused to strike," from **ضَرَبَ**.

Going to, or making for, a place : **أَعْرَقَ** "he went to 'Irāk." This will explain such forms as **أَقْبَلَ** "he advanced;" **أَدْبَرَ** "he retreated."

Exposing or displaying : **أَبَاعَ** "he exposed for sale," from **بَاعَ** "to sell."

Turning into ; as **أَقْفَرَتِ الْأَرْضُ** "The land became desert."

Being or becoming at a certain time ; as **أَصْبَحَ** "he was in the morning ;" **أَمْسَى** "he was in the evening."

A transitive verb occasionally becomes intransitive in this form ; as **أَكَبَ** "he fell prone," from **كَبَّ** "he threw him on his face."

2nd Conjugation, **فَعَلَ**.

Doubling the middle consonant intensifies the meaning of the root, and makes it, if neuter, transitive. Its most usual significations are :

Transitive ; as **قَدَّمَ** "he sent forward," from **قَدَّمَ** "to be in front."

Intensive or frequentative ; as **كَسَرَ** "he broke to pieces," from **كَسَرَ** "he broke;" **قَطَعْتُ الْحَبْلَ** "I cut the rope in pieces," from **قَطَعَ** "he cut."

Attributing to, regarding as, or making out to be ; as **صَدَّقَ** "he looked upon him as, or proved him, truthful;" **كَذَّبَ** "he regarded him as, or proved him a liar."

This form is used in deriving a verb from a noun; as خَمَّ "he pitched his tents," from خَيْمَة "a tent;" جَلَدَ "to skin," from جِلْد "a skin."

This use is almost identical with that of the English verb formed from a noun; as *to water, to skin, to peel*, etc.

3rd Conjugation, فَاعَلَ.

The insertion of *alif* between the first and second radicals gives an idea of reciprocity to the action; as قَاتَلَ "he fought," from قَتَلَ "he killed;" ضَارَبَ "he fought with blows," from ضَرَبَ "he struck." The notion of a second party who reciprocates the action is always implied.

It sometimes implies repetition; as ضَاعَفَ "he doubled," but is sometimes used to express simple action; as سَافَرَ "he travelled." The form سَفَّرَ would mean "he wrote a book," or "he disclosed."

When the original verb requires a preposition to make it transitive, the 3rd conjugation may be used in the same sense without the preposition; as كَتَبَ لَهُ "he wrote to him;" كَاتَبَهُ "he addressed him by letter."

SECOND GROUP (ADDING TWO LETTERS).

5th Conjugation, تَفَعَّلَ.

This, by the prefix of ت, expresses the consequence of the 2nd conjugation فَعَّلَ; as قَدَّمَ "he brought forward;" تَقَدَّمَ "he was so brought forward."

From this sense comes that of experiencing or acquiring; as خُوفَ "he was afraid," i.e. he was affected

with the fear with which others inspired him," from **خَوَّفَ** "to inspire with fear;" **تَكَبَّرَ** "he grew proud," from **كَبَّرَ** 2nd conjugation from **كِبْرِيَاءَ** "pride."

When the original root is a concrete noun, this form will imply simply adopting or employing; as **تَوَسَّدَ** "he reclined his head on a pillow," from **وَسَدَ** 2nd conjugation (from **وَسَادَةٌ**) "a pillow."

6th Conjugation, **تَفَاعَلَ**.

This is formed by prefixing to the 3rd conjugation **فَاعَلَ** **ت**, implying *consequence*, with the same results as in the 5th conjugation; thus **تَفَاتَلَ** "he was one of the parties engaged in a fight between two," from **فَاتَلَ** 3rd conjugation of **فَتَلَ**.

This prefix of **ت** to forms which signify reciprocal action, necessarily limits the idea of reciprocity to one of the two parties concerned. Thus, if it be said of any one, **فَاتَلَ** "he fought," or **بَاعَدَ** "he removed to a distance," the other party to such reciprocal action will become **تَبَاعَدَ** "removed to a distance," and **تَفَاتَلَ** "fought against;" it follows, therefore, that the former will have an active sense, while the latter will be passive; but passive only inasmuch as it is consequent on the other.

The sense of feigning is sometimes contained in this form; as **تَمَارَضَ** "to feign illness." It appears to come somewhat in the following manner:

A hypothetical form **مَارَضَ** must have existed, which in such a word as this, from **مَرَضَ** "to be ill," can only mean that his illness was merely for the sake of affecting a second party, and this, again, could

only mean that he displayed it to deceive another, and the prefix ت limiting the consequence of such action to himself, تَمَارَضَ will mean that he was one who was afflicted with illness in order to produce an effect upon another, i.e. he assumed illness.

7th Conjugation, اِنْفَعَلَ.

This conjugation expresses the state or condition resulting from the action of the simple trilateral verb فَعَلَ; as قَطَعْتُ "I cut it;" اِنْقَطَعَ "it was cut." It is necessarily neuter or passive in signification.

8th Conjugation, اِفْعَلَّ.

This does not differ materially from the 7th conjugation, the only difference being that while the last indicates the state or condition resulting from, or exhibits the *effects* of the action of the simple trilateral verb, the 8th conjugation conveys the notion of being *affected* by the action; as جَمَعْتُ "I collected it;" اِجْتَمَعَ "it was gathered together, or was in a collected state."

From this idea of "being in a state of" the form obtains a reflexive meaning; as اِخْتَبَرَ "he made bread for himself;" اِكْتَسَبَ "he took to a trade, or to gaining profit."

In this way it approaches sometimes in meaning to فَعَلَ and تَفَاعَلَ; thus we can say اِجْتَذَبَ or جَذَبَ "he drew;" اِخْتَصَمُوا or تَخَاصَمُوا "they disputed."

9th Conjugation, اِفْعَلَّ.

The form of noun used to express a colour or quality is, as we shall presently see, اَفْعَلٌ; the 9th conjugation

appears to be formed from this by doubling the last consonant to imply action, and thus making it into a verb. The *hemzet el katab*, being a characteristic letter in the formation of *derived* conjugations (see 4th conj.), is here changed to the *hemzet el wasl*.

This form is used to express any quality which is very conspicuous, especially colour or distortion; as *إَحْمَرَّ* "to be red," from *أَحْمَرٌ* "red;" *أَحْدَبَ* "to be hump-backed," from *أَحْدَبٌ* "a hunch-back."

THIRD GROUP (ADDING THREE LETTERS).

10th Conjugation, *إِسْتَعْلَى*.

This conjugation implies asking or seeking, as *إِسْتَعْفَرَ* "he asked pardon."

Finding or considering a thing to be possessed of the attribute implied in the original verb, as *إِسْتَعْظَمَ* "to consider grand or mighty."

From the sense of "desiring" comes that of "desiring to be," *إِسْتَكْبَرَ* "he was proud," "desired to be thought great," and hence becoming or turning into, as *إِسْتَحْبَرَ الطِّينَ* "The clay began to turn into stone," or "petrify," *i.e.* to become stone-hard.

11th Conjugation, *إِفْعَالَ*.

This is of very rare occurrence, and is merely an extension of the 9th conjugation *إِفْعَلَ* both in form and signification; *e.g.* *إِصْفَأَ* "to be very yellow." The insertion of the *l* may, as in the 3rd conjugation, convey some

idea of reciprocity, and **إِصْفَارٌ** may therefore mean to be of a brighter yellow colour than other things of the kind.

12th Conjugation, **إِنْفَعَلَ**. 13th Conjugation, **إِنْفَعَلَّ**.

These imply great intensity, as **إِخْشَوْشَنَ** “to be very rough and rugged,” from **خَشَنَ** “to be rough.”

The grammars give two other forms—14th Conjugation **إِنْفَعَلَّ**, and 15th **إِنْفَعَلَّى**; but these are very rare, and may be regarded as varieties of the quadriliteral verb, of which I shall speak further on.

No verb is susceptible of *all* these forms; those in use will depend upon the nature of the original verb, and it must be left to practice and the common sense of the student to distinguish which may or may not be employed.

THE TENSES OF DERIVED FORMS.

(1) THE PRETERITE.

(30). The 3rd person singular masculine of the preterite has been already discussed in the last section. The remaining numbers and persons are formed as in the simple trilateral verb; as **فَعَّلَ**, **فَعَّلْتُ**, **فَعَّلْتَ**, etc.

(2) THE AORIST.

The aorists of derived forms are pointed according to the following rules:

The vowel of the final radical is a termination of inflection, and is affected by particles or other governing words; it is therefore independent of, and accidental to, the measure, like the case-endings of a noun.

In derived verbs consisting of four letters the *prefixes* take *dhammah* ُ and the last radical but one is pointed with *kesrah* ِ, thus :

	Preterite.	Aorist.
4.	أَفْعَلُ	يَفْعِلُ [for يَأْفَعِلُ], etc. ²
2.	فَعَلَ	يَفْعِلُ, تَفْعِلُ, etc.
3.	فَاعَلَ	يُفَاعِلُ, تُفَاعِلُ, etc.

Those derived verbs which prefix ت do not, in forming the aorist, change the vowels of the preterite; the last vowel is accidental and variable, as has just been remarked :

5.	تَفَعَّلَ	يَتَفَعَّلُ, تَتَفَعَّلُ, ³ etc.
6.	تَفَاعَلَ	يَتَفَاعَلُ, تَتَفَاعَلُ, etc.

Those prefixing ِ *hemzet el wasl* in the preterite suppress this letter in the aorist, and do not change the vowels until the last radical but one, which they point with *kesrah*; as

8.	إَفْعَلَ	يَفْعِلُ, تَفْعِلُ, etc.
7.	إِنْفَعَلَ	يَنْفَعِلُ, تَنْفَعِلُ, etc.
10.	إِسْتَفْعَلَ	يَسْتَفْعِلُ, تَسْتَفْعِلُ, etc.
13.	إِفْعُولَ	يَفْعُولُ, تَفْعُولُ, etc.
12.	إِفْعَوْعَلَ	يَفْعَوْعِلُ, تَفْعَوْعِلُ, etc.

Those which have *hemzet el wasl* prefixed, and which

¹ *Hemzet el kasā* is dropped in the aorist of the 4th conjugation.

² The numbers and persons being the same as in the simple verb.

³ This pronominal prefix ت is sometimes omitted, and we write تَكَلَّمَ for تَتَكَلَّمَ.

have also the final radical doubled in the preterite, suppress the *hemzeh*, but do not otherwise change the vowels until the last; as

	Preterite.	Aorist.
9.	إَفْعَل [إَفْعَلَل]	يَفْعَل [يَفْعِلَل], تَفْعَل, etc.
11.	إَفْعَال [إَفْعَالَل]	يَفْعَال [يَفْعَالِل], تَفْعَال, etc.

(3) THE IMPERATIVE.

The imperative of the derived forms is formed like that of the simple verb, namely, from the aorist, by removing the pronominal prefix, and apocopating the final vowel; as 3. قَاتَلَ "he fought," تَقَاتِلْ "thou fightest," قَاتِلْ "fight thou."

As in the simple verb, too, a *hemzet el wasl* is prefixed, if it be necessary to the pronunciation; as

	Preterite.	Aorist.	Imperative formed by the rule above given.	Imperative with <i>hemzet el wasl</i> prefixed.
8.	إَفْعَل	تَفْعِل	[فَتْعِل]	إَفْتَعِل

This *hemzeh* is always pointed with *kesrah*.

In the 4th form it is a *hemzet el kata* which is lost in the aorist; this must therefore be restored in the imperative.

4.	أَفْعَل	{	تَفْعِلْ	[فَعِلْ]
			[تَأَفْعِل]	أَفْعِلْ

In the forms ending with a doubled radical the assimilation of two letters is resolved, the first taking *kesrah* and the second no vowel; as

9.	{	إَفْعَلَل [إَفْعَلَل]	تَفْعِلَل [تَفْعِلَل]	فَعِلَل [فَعِلَل]	إَفْعِلَل
		إَفْعَل	تَفْعَل		

THE NOUN OF ACTION.

(31). The Nouns of Action of the derived conjugations are regular in their formation ;—they may be ranged in groups, thus :

	Preterite.	Noun of Action.
2.	فَعَلَ	تَفْعِيلٌ or تَفْعَلَةٌ ¹
3.	فَاعَلَ	فِعَالٌ or مُفَاعَلَةٌ
5.	تَفَعَّلَ	تَفَعُّلٌ
6.	تَفَاعَلَ	تَفَاعُلٌ

And *all the forms which in the preterite begin with hemzeh*, form their Noun of Action by inserting *a long alif before the last radical* ; as 4. اِنْعَالَ, اِنْعَالٌ. In the longer forms the consonant next following the *hemzeh* also takes *kesrah* as its vowel ; as 10. اِسْتَعَالَ, اِسْتِعَالٌ.

¹ N.B.—The suppression of a doubled letter or letter of prolongation in the verbal noun is always compensated for by adding a *z* after the final radical.

(32). TABLES OF THE DERIVED CONJUGATIONS.

ACTIVE.

	Preterite.	Aorist.	Imperative.	Noun of Action.
FIRST GROUP.				
One letter added to the root.				
2. Doubled radical, expressing action or intensity	فَعَلَ	يَفْعَلُ	فَعِلْ	تَفْعِيلٌ or تَفْعِلَةٌ
4. Prefixed <i>alif</i> , expressing action	أَفْعَلَ	يُفْعِلُ	أَفْعِلْ	إِفْعَالٌ
3. Inserted <i>alif</i> , expressing reciprocity or emulation	فَاعَلَ	يُفَاعِلُ	فَاعِلْ	مُفَاعَلَةٌ or فُعَالٌ
Aor. act. يُفْعَلُ....; pass. عُلْ....				
SECOND GROUP.				
ت prefixed to root, implying consequence.				
5. Consequence of 2.	تَفَعَلَ	يَتَفَعَّلُ	تَفَعِّلْ	تَفْعُلٌ
6. Consequence of 3.	تَفَاعَلَ	يَتَفَاعَلُ	تَفَاعِلْ	تَفَاعُلٌ
Aor. act. يَتَفَعَّلُ....; pass. عُلْ....				
THIRD GROUP.				
Two or more letters added, modifying the sense of the root.				
7. Exhibiting the effect of the action of the root	إِنْفَعَلَ	يَنْفَعِلُ	إِنْفَعِلْ	إِنْفِعَالٌ
8. Being affected by the action of the root	إِفْتَعَلَ	يُفْتَعِلُ	إِفْتَعِلْ	إِفْتِعَالٌ
10. Asking for or regarding as the original idea expressed by the root	إِسْتَفَعَلَ	يَسْتَفَعِلُ	إِسْتَفَعِلْ	إِسْتِفْعَالٌ
Aor. act. يُنْفَعَلُ....; pass. عُلْ....				
FOURTH GROUP.				
9. } Colour or defect	إِفْعَلَّ	يَفْعَلُّ	إِفْعَلِّلْ	إِفْعِلَالٌ
11. } Aor. act. يُفْعَلُّ....	إِفْعَالَّ	يُفْعَالُّ	إِفْعَالِّلْ	إِفْعِلَالٌ
12. } Great intensity	إِفْعَوَّلَ	يَفْعَوِّلُ	إِفْعَوِّلْ	إِفْعِيْعَالٌ
13. } Aor. act. يُفْعَوِّلُ....	إِفْعَوَّلَّ	يُفْعَوِّلُّ	إِفْعَوِّلِّلْ	إِفْعِيْعَالٌ

PASSIVE.

	Preterite.	Aorist.		Preterite.	Aorist.
2	فَعِلَ	يَفْعَلُ	7	أَنْفَعِلَ	يَنْفَعِلُ
4	أَفْعِلَ	يَفْعَلُ	8	أَفْتَعِلَ	يَفْتَعِلُ
3	فَوَعِلَ	يَفَاعِلُ	10	أَسْتَفْعِلَ	يَسْتَفْعِلُ
5	تَفْعِلَ	يَتَفَعَّلُ	9	Wanting	Wanting ¹
6	تَفَوَعِلَ	يَتَفَاعَلُ	11	Wanting	Wanting
			12	أَنْفَوَعِلَ	يَنْفَوَعِلُ
			13	أَنْفَعِلَ	يَنْفَعِلُ

QUADRILITERAL VERBS.

(33). The Quadriliteral Verb is of the measure فَعْلَلَّ. It has only three derived conjugations, and those are of rare occurrence.

ACTIVE.					PASSIVE.	
	Preterite.	Aorist.	Imperative.	Noun of Action.	Preterite.	Aorist.
1 Simple Verb	فَعَّلَ	يَفْعِلُّ	فَعِّلْ	فَعْلَلَةٌ فَعْلَالٌ	فُعِّلَ	يُفْعِلُّ
2 = 5th conj. of trilateral verbs	تَفَعَّلَ	يَتَفَعَّلُ	تَفَعَّلْ	تَفَعَّلٌ	تَفُعِّلَ	يَتَفُعِّلُ
3 = 9th conj. of „	أَفَعَّلَ	يَأْفَعِلُّ	أَفَعِّلْ	أَفَعَّلٌ	أَفُعِّلَ	يَأْفُعِّلُ
4 = 7th conj. of „	إِفَعَّلَ	يُفَعِّلُ	إِفَعِّلْ	إِفَعَّلٌ	إِفُعِّلَ	يُفُعِّلُ

¹ Verbs with a neuter signification cannot, of course, have a passive voice.

Examples of quadriliteral verbs,—دَحْرَجَ “he rolled (it);” اِشْعَرَ “to creep with terror (the skin);” اِحْرَجَمَ “it (a crowd) thronged.”

	Preterite.	Aorist.	Imperative.	Noun of Action.
1	دَحْرَجَ	يَدْحِرْجُ	دَحْرَجْ	دِحْرَاجٌ and دَحْرَجَةٌ
2	تَدْحِرْجُ	يَتَدْحِرْجُ	تَدْحِرْجْ	تَدْحِرْجٌ
3	اِشْعَرَ	يَقْشَعِرْ	اِشْعِرْ	اِشْعَارٌ
4	اِحْرَجَمَ	يَحْرَجِمُ	اِحْرَجِمْ	اِحْرَجَامٌ

A common form of quadriliteral verb is obtained from *doubled* triliterals (that is, where the second and third radicals are alike) by repeating the first and second radicals; as from زَلَّ “to slip,” زَلَّزَلَ “to cause the earth to quake.”

Other quadriliterals formed from triliterals are the following :

MEASURE.	EXAMPLE.	Triliteral verb to which it is referred.
1 فَعَّلَلْ	جَلَّبَبَ to give one a جَلَبَابٌ ¹ to wear	جَلَبَ
2 فَوَعَّلْ	حَوَّصَلَ to stuff the crop حَوَّصَلَةٌ (said of a bird)	حَصَلَ
3 فَعْوَلْ	دَهَوَّرَ to overthrow	دَهَرَ
4 فَيَعَّلْ	بَيَّطَرَ to practise veterinary surgery	بَطَرَ
5 فَنَعَّلْ	جَدَّدَلَ to make one cleave to the stones (or, as we should say, the dust)	جَدَلَ
6 فَعَنَّلْ	قَلَّنَسَ to wear the high cap called قَلَنَسَةٌ	قَلَسَ
7 فَعَّلَى	سَلَّقَى to throw prostrate	سَلَقَى

¹ Vulgarly called *jelabiyah*, a sort of loose flannel shirt.

In the formation of tenses, persons, derivative conjugations, etc., these conform exactly with the ordinary forms of quadriliteral verbs given above.

NOUNS DERIVED FROM VERBS.

(34). Certain nouns derived from verbs may be considered as particular forms of the latter; they therefore range themselves naturally under the same head. The principal forms are the following:

(1) NOUN OF UNITY.

The Noun of Unity from triliteral verbs is of the measure **فَعْلَةٌ**; as **ضَرَبَ** "he struck," **ضَرْبَةٌ** "one blow."

From all derived conjugations, or quadrilaterals, it is formed by simply adding **ة** to the Noun of Action; as **إِنْطَلَقَ** "departing" (7th conj. from **طَلَقَ**), **إِنْطِلَاقَةٌ** "one departure."

(2) NOUN OF SPECIES.

The Noun of Species is of the form **فِعْلَةٌ** from triliteral verbs; as **رَكَبَ** "he rode," **رَكْبَةٌ** "mode or style of riding;" and from all other verbs it is formed in the same manner as the Noun of Unity; as **إِنْطَلَقَ** "departing," **إِنْطِلَاقَةٌ** "mode or style of departure."

(3) AGENT.

The Agent is formed as follows:—From simple triliterals it is of the measure **فَاعِلٌ**; as **ضَرَبَ** "he struck," **ضَارِبٌ** "a striker;" from verbs of more than three letters it is formed by changing the first letter **يَ** of the aorist

into *ṣ mim* pointed with *dhammah*, and pointing the penultimate with *kesrah*; as

دَحْرَج	يَدْحَرُج	to roll,	مَدْحَرَج	a roller.
أَكْرَم	يَكْرُم	to be generous,	مَكْرَم	one who acts generously.
أَسْخَرَج	يَسْخَرُج	to deduce,	مَسْخَرَج	one who deduces.

(4) PASSIVE PARTICIPLE.

From the simple trilateral verb this is always of the measure مَفْعُول; as مَضْرُوب "beaten."

From all others it is formed by changing the initial letter of the aorist passive into *ṣ mim* pointed with *dhammah*; as—

Preterite.	Aorist.	Passive Participle.
ضَرَبَ		مَضْرُوب beaten.
دَحْرَجَ	يَدْحَرُج	مَدْحَرَج rolled.
أَكْرَمَ	يَكْرُم	مَكْرَم honoured.
أَسْخَرَجَ	يَسْخَرُج	مَسْخَرَج deduced.

(5) NOUNS OF ACTION FORMED WITH *MIM*.

Besides the simple Noun of Action already described (31), a verbal noun almost equivalent to it in meaning is formed by changing the initial letter of the aorist *ya* into *ṣ mim* pointed with *fethah* in the simple trilateral verbs, and with *dhammah* in the quadrilaterals and augmented forms, the penultimate being pointed with *fethah* in every case, as :

Simple trilateral verbs, مَفْعَل.

ضَرَبَ to strike,	مَضْرِب striking.
نَصَرَ to assist,	مَنْصَر assisting.

Verbs of more than three letters, whether derived or otherwise, عَلَّ....عَلَّ.

أَكْرَمَ to honour,	مَكْرَمٌ honouring.
قَاتَلَ to fight,	مُقَاتِلٌ fighting.
إِسْتَخْرَجَ to deduce,	مُسْتَخْرِجٌ deducing.

In verbs commencing with *wáw*, and pointed with *kesrah* on the middle radical of the aorist, the *wáw*, as we shall presently see, is apocopated in the aorist: in forming this noun, however, it must be restored, and the penultimate, contrary to the general rule, then retains the *kesrah*; as

Preterite.	Aorist.	Verbal Noun in <i>maim</i> .
وَعَدَ to promise,	يَعِدُ	مَوْعِدٌ promising.
وَرِثَ to inherit,	يَرِثُ	مَوْرِثٌ inheriting.

The *kesrah* is sometimes, though rarely, retained in other verbs besides those beginning with weak *w*; as

Preterite.	Aorist.	Verbal Noun in <i>maim</i> .
رَجَعَ to return,	يَرْجِعُ	مَرَجَعٌ returning.
صَارَ to go or become,	يَصِيرُ	مَصِيرٌ going.
جَاءَ to come,	يَجِيءُ	مَجِيءٌ coming.

(6) THE NOUN OF TIME AND PLACE.

This is formed in precisely the same manner as the Noun of Action in *mim*; namely

مَقْتَلٌ from triliterals; as مَقْتَلٌ “a place of slaughter,” from قَتَلَ “to kill.”

مُدَحْرَجٌ from verbs of four letters and upwards; as مُدَحْرَجٌ “a place of rolling,” from دَحْرَجَ “to roll;” مُشْتَرَى “a place or time of pur-

chase," from **إِشْتَرَى** "to buy;" **مَقَامٌ** "a place or station," from **أَتَامَ** "to remain stationary."

As in the verbal noun formed with *mím*, the *wáw* is restored and the *kesrah* retained in verbs of the form

Preterite.	Aorist.	
وَعَدَ	يَعِدُ	as مَوْعِدٌ a place in which a promise is performed.

In all verbs commencing with و, even when the second radical of the aorist is not *kesrah*, the second radical of the Noun of Time and Place is pointed with that vowel; as

Preterite.	Aorist.	Noun of Time and Place.
وَضَعَ to put down.	يَضَعُ	مَوْضِعٌ a place.

All verbs having *kesrah* in the aorist retain that vowel in the noun of this form; as

Preterite.	Aorist.	Noun of Time and Place.
ضَرَبَ	يَضْرِبُ	مَضْرِبٌ a time or place of striking.

The penultimate sometimes, but rarely, takes *kesrah*, even when the last-mentioned rules do not apply; as

Preterite.	Aorist.	Noun of Time and Place.
طَلَعَ to rise,	يَطْلُعُ	مَطْلَعٌ a time or place of rising (of a star or constellation).
غَرَبَ to set,	يَغْرِبُ	مَغْرِبٌ a time or place of setting (of the sun), i.e. the West.
شَرَقَ to rise,	يَشْرُقُ	مَشْرِقٌ a time or place of rising (of the sun), i.e. the East.
سَجَدَ to adore,	يَسْجُدُ	مَسْجِدٌ a mosque.
نَسَكَ to perform the rites of the Hajj,	يَنْسِكُ	مَنْسِكٌ a time or place of sacrifice, or of performing the rites of the Hajj.

جزر to slaughter,	يجزر	محزر a time or place of slaughter.
سكن to dwell,	يسكن	مسكن a dwelling.
نبت to grow,	ينبت	منبت a place where a plant grows.
رفق to rest the elbow,	يرفق	مرفق a place where one leans with the elbow.
سقط to fall,	يسقط	مسقط a place in which one falls.
فارق to part (the hair),	يفرق	مفرق the parting of the hair.
نخر to breathe through the nose,	ينخر	منخر the nostril.

(7) NOUN OF INSTRUMENT.

When a primitive noun it is of course irregular; as قَدُومٌ "an adze," سَكِينٌ "a knife." When derived from verbs, the most common forms are :

MEASURE.

مَفْعَلٌ
مَفْعَالٌ

EXAMPLE.

مِبركٌ a file.
مِفْتَاحٌ a key.

(usually in words with)
مَفْعَلَةٌ { a weak final radical,
but sometimes in sound } مَصْفَاةٌ (for مَصْفِيَةٌ) a strainer.
verbs), مَكْنَسَةٌ a broom.

Rare forms are :

مَفْعَلٌ as مَسْعُطٌ a snuff-box, مَأْكَلٌ a sieve, مَدَقٌ a pestle, anything used to pound with; مَدْحَنٌ an instrument for oiling or varnishing, also an oil-jar.¹
مَفْعَلَةٌ as مَكْحَلَةٌ a box for *kohl*, i.e. antimony, with which they anoint the eyes, مَحْرُصَةٌ a box for alkali or soda.

¹ The same form is used for the instrument with which a thing is applied, or in which it is kept.

(8) NOUN OF QUALITY.

This noun is called by the Arab grammarians "the Attribute resembling the Agent," and implies the existence of an inherent quality.

From trilaterals it is irregular in formation; as **حَسَنٌ** "handsome," from **حَسَنَ**; **عَطَشَانٌ** "thirsty," from **عَطَشَ**; **فَاعِلٌ** "accomplished," from **فَعَلَ**.

It is seldom formed from any but neuter verbs of the measures **فَعَلَ**, as **فَضْلٌ**, and **فَعِلَ**, as **عِلْمٌ**.

From all beside the simple trilateral verb it is identical in form with the Agent; as **مُعْتَدِلٌ** "equable, moderate," from **إِعْتَدَلَ**.

(9) NOUN OF COLOUR OR DEFECT.

This is properly ranked with the Noun of Quality, and is regular in its formation on the measure **أَفْعَلٌ**; as **أَسْمَرٌ** "brown," **أَحْوَلٌ** "squinting," **أَهْيَفٌ** "having a slender waist."

It will be observed that the 9th conjugation of the derived forms is nothing more than this noun with its final radical doubled to give it action, and, in fact, transform it into a verb.

(10) NOUN OF SUPERIORITY (OR COMPARATIVE).

أَفْعَلٌ as **أَفْضَلٌ** more accomplished, **أَعْلَمٌ** more learned.

This form serves for both comparative and superlative; as

أَكْبَرُ مِنْ زَيْدٍ Greater than Zeid.
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
أَكْبَرُ الله is Greatest.

If indefinite it is comparative and if definite superlative.

When its use is impossible, the word أَشَدُّ “stronger” is employed instead, followed by the adverbial accusative of the noun; as

أَشَدُّ حُمْرَةً Stronger as to redness,

because the form أَحْمَرُ, signifies the presence of colour without reference to its degree, and has not, therefore, a comparative or superlative force.

It follows from this that the Noun of Superiority, when formed from simple trilaterals, is always of the first-mentioned measure أَفْعُلُ.

From all other verbs it is made by the addition of the word أَشَدُّ “more” or “stronger;” as

أَشَدُّ صَبَاحًا more or most vengeful.

(11) THE NOUN OF EXCESS OR INTENSIVE AGENT.

The most common forms of this noun are :

فَعَّالٌ	as	نَصَّارٌ	a great helper.
فَعِيلٌ	„	صَدِيقٌ	a very truthful person.
مُفْعِيلٌ	„	وَسْكَينٌ	a poor or wretched person.
مُفْعَالٌ	„	مُكْسَالٌ	a very lazy person.
فَعُولٌ	„	رَسُولٌ	an apostle, one entrusted with an important mission.
		جَهُولٌ	a very ignorant man.
فَعِيلٌ	„	مَرِيضٌ	ill, sick.
		جَرِيحٌ	wounded.

This last form is often equivalent in meaning to the passive participle مَفْعُولٌ.

In all the above cases the addition of a consonant or long vowel appears to give a sense of intensity, corresponding in this respect to the four-letter group of derived verbs.

By the addition of *ī* to imply unity, still greater intensity is given to the noun; as

عَلَامَةٌ a very learned man.
رَآوِيَةٌ a reciter.

Other but rarer forms of the Noun of Excess are :

فَعْلٌ	as	غَفْلٌ	very heedless.
فَعْلَةٌ	„	ضَحْكَةٌ	a man who laughs a great deal (with the <i>ī</i> of unity).
فَاعُولٌ	„	فَارُوقٌ	Discriminating (a title of the Khalīfeh Omar).
فَعُولٌ	„	قُدُّوسٌ	Most Holy.
فَعْلٌ	„	ضَخْمٌ	bulky.
فَعْلٌ	„	حَذِرٌ	cautious.

Note.—It will be found of great assistance to the student to take any of the roots which have been given as examples in the preceding pages and construct for himself the various derived forms by means of the tables and the dictionary. Thus he may take the root ضَرَبَ occurring several times on page 47. The dictionaries will tell him that ضَرَبَ makes its aorist يَضْرِبُ, and this by the table on page 32 he will see belongs to the third class of simple triliterals.

In the table on pp. 56—57 then we find that the imperative of this class is اِنْعَلْ, and by substituting (1) ض for ذ (2) ر for ز and (3) ب for ل we get اِضْرِبْ, which is the imperative of the verb in question.

Coming next to the noun of action, we find that for transitive verbs the form is فَعْلٌ and ضَرْبٌ belonging to this class, its noun of action should be مَضْرَبٌ, which is the proper form. Similarly we get

Noun of Unity.	Agent.	Patient.	Noun of Action in <i>mim.</i>
ضَرْبَةٌ	ضَارِبٌ	مَضْرُوبٌ	مَضْرِبٌ

Again, amongst the derived conjugations, suppose we wish to form the third; we have then

Preterite.	Aorist.
ضَارَبَ = فَاعَلَ	يُضَارِبُ = يُفْعَلُ... عَلٌ

i.e. (the dots implying that any letters coming between the first and second radicals are unchanged) يُضَارِبُ.

Passive (Preterite).	Passive (Aorist).
ضُرِبَ = فُوعِلَ	يُضَارَبُ = يُفْعَلُ... عَلٌ

i.e. (all intermediate letters remaining unchanged) يُضَارَبُ.

Noun of Action.	Agent.
مَضْرَبَةٌ = مُفَاعَلَةٌ	مُضَارِبٌ... عَلٌ

i.e. (the letters represented by the dots being unchanged as before) مُضَارِبٌ.

Patient. Noun of Action in <i>mim.</i> Noun of Time and Place.	} مُضَارَبٌ = as before... عَلٌ
--	---------------------------------

And so on with all the other forms.

As it is in this method of deriving its forms that Arabic differs from all non-Semitic languages, the importance of early acquiring practice in it cannot be over-estimated.

Another advantage is that the learner speedily begins to appreciate the fact that, when he has once mastered the table, every fresh root that he learns adds some six or seven score of fresh words to his vocabulary together with the different shades of meaning of each.

The following table shews the correspondence between the various derived verbal forms :

SIMPLE TRILITERAL VERB.		ACTIVE.		PASSIVE.		Impera- tive.	NOUN OF ACTION.	
		Preterite.	Aorist.	Preterite.	Aorist.		Transitive.	Noun.
1. (See p. 32.)	Class 1	فَعَلَ	يَفْعُلُ	فُعِلَ	يُفْعَلُ	أَفْعُلْ	فَعْلٌ	فَعْلٌ
	„ 2	„	يَفْعَلُ	„	„	إَفْعَلْ	„	„
	„ 3	„	يَفْعِلُ	„	„	إِفْعِلْ	„	„
	„ 4	فَعِلَ	يَفْعَلُ	„	„	إَفْعَلْ	„	فَعْلٌ
	„ 5	„	يَفْعِلُ	„	„	إِفْعِلْ	„	„
	„ 6	فَعَلْ	يَفْعُلُ	„	„	أَفْعُلْ	„	فَعْلٌ
DERIVED CONJUGATIONS.								
1ST GROUP. (One letter added.)	2	فَعَلَ	يُفْعَلُ...عِلْ	فُعِلَ...عِلْ	يُفْعَلُ...عِلْ	فَعْلٌ...عِلْ	{ تَفْعِيلٌ تَفْعِلَةٌ }	
	3	فَاعَلَ	„	فُوعِلَ	„	„	{ فَعَالٌ مُفَاعَلَةٌ }	
	4	أَفْعَلَ	„	أَفْعِلَ	„	أَفْعِلْ	إَفْعَالٌ	
2ND GROUP. (ت prefixed.)	5	تَفَعَّلَ	يَتَفَعَّلُ...عَلْ	تُعِلْ...عَلْ	„	تَفَعَّلْ	تَفَعَّلٌ...عَلْ	
	6	تَفَاعَلَ	„	„	„	„	„	
3RD GROUP. (Two or more let- ters added.)	7	إِنْفَعَلَ	يِنْفَعِلُ...عِلْ	„	„	إِنْفَعِلْ	إِنْفَعَالٌ	
	8	إِنْفَعَلْ	„	„	„	„	„	
	10	إِسْتَفْعَلَ	„	„	„	„	„	
4TH GROUP. (Colour or Defect.)	9	إِنْعَلْ	يَنْعَلُ...عَلْ	„	„	إِنْعَلْ	لَانْ.....	
	11	إِنْعَالٌ	يَنْعَالٌ	„	„	„	„	
	12	إِنْفُوعَلَ	يَنْفُوعِلْ	„	„	إِنْفُوعِلْ	الْ.....	
	13	إِنْفُوعَلْ	„	„	„	„	„	

FORMS DERIVED FROM VERBS.

	Noun of Species.	Agent.	Patient.	Noun of Action in sim.	Noun of Time or Place.	Noun of Instrument, or Intransitive Agent.	Noun of Quality.	Noun of Superiority (Comparative and Superlative).	Intensive Agent.
فَاعِلٌ	فَاعِلٌ	فَاعِلٌ	مَفْعُولٌ	مَفْعَلٌ	مَفْعَلٌ	{ مَفْعَلٌ مَفْعَالٌ مَفْعَلَةٌ }	فَاعِلٌ	أَفْعَلٌ	فَعُولٌ
"	"	"	"	"	"	{ مَفْعَلٌ مَفْعَلَةٌ }	"	"	"
"	"	"	"	"	مَفْعِلٌ	"	"	"	"
"	"	"	"	"	مَفْعَلٌ	فَعْلَانٌ	"	"	"
"	"	"	"	"	مَفْعِلٌ	"	"	"	"
"	"	"	"	"	مَفْعَلٌ	{ فَاعِلٌ فَعْلٌ }	"	"	فَعِيلٌ
ing 3 to the un of Action.	"	مُعِلٌ	مُعَلٌ	مُعِلٌ	مُعَلٌ	Wanting	مُعِلٌ	Wanting	{ فَعُولٌ فَعِيلٌ فَعَالٌ }
"	"	"	"	"	"	"	"	"	فَاعُولٌ
"	"	"	"	"	"	"	"	"	"
"	"	"	"	"	"	"	"	"	
"	"	"	"	"	"	"	"	"	
"	"	"	"	"	"	"	"	"	
"	"	"	"	"	"	"	"	"	
"	"	"	"	"	"	"	"	"	
"	"	"	"	"	"	"	أَفْعَلٌ	"	
"	"	"	"	"	"	"	"	"	
"	"	"	"	"	"	"	"	"	
"	"	"	"	"	"	"	"	"	

IRREGULAR VERBS.

(36). Irregular verbs are those of which the second and third radicals are alike, or which contain one of the weak letters ا, و, or ي. They are of five kinds:

I. *Doubled*, in which the second and third radical are alike, and in the inflections of which an assimilation of the two last letters takes place for the sake of euphony; as مَدَدَ for مَدَدَ.

II. *Hemzated*, in which one of the three radicals is a *hemzeh*; as أَخَذَ "he took," سَأَلَ "he asked," قَرَأَ "he read."

III. *Assimilated*, in which the first radical is either, or ي; as وَعَدَ "he promised," يَبَسَ "it was dry."

[As the occurrence of either of these weak letters in the place of the first radical affects the forms of the verb but slightly, the inflection is *assimilated* to that of the sound verbs, whence the name].

IV. *Hollow*, which have one of the weak letters و, or ي for the medial letter; as قَالَ (for قَوْلَ) "he said," بَاعَ (for بَيْعَ) "he sold."

V. *Defective*, of which the final radical is a weak letter; as غَزَا (for غَزَوَ) "he made a raid," رَمَى (for رَمَيْ) "he threw," رَغَى (for رَغَوَ).

Combinations of these may of course occur, and a verb may have all the three radicals weak; as أَوَى "he repaired to," "he had recourse to."

It will be noticed that the weak consonants or semi-vowels are ا *hemzeh* (not *alif*), و, *wāw*, and ي *yā*: *alif* is not regarded as a consonant at all, but only as a prop for *hemzeh* or as a letter of prolongation.

(37). PARADIGMS OF IRREGULAR VERBS.

I. DOUBLED VERBS.

مَدَّ "to extend," فَرَّ "to flee," عَضَّ "to bite."

PASSIVE.		Imperative.	ACTIVE.		
Aorist.	Preterite.		Aorist.	Passive.	
يُمَدُّ	مَدَّ	مُدِّ	يَمُدُّ	مَدَّ	1
يُفَرِّ	فَرَّ	فَرِّ	يَفِرُّ	فَرَّ	2
يُعَضُّ	عَضَّ	عَضِّ	يَعَضُّ	عَضَّ	3

In the preterite and aorist the only change is the euphonic assimilation, as مَدَّ for مَدَّ, and يَمُدُّ for يَمُدُّ; as this throws back the vowel of the second radical in the aorist, the *hemzet el-wasl* is no longer required in the imperative. See (11) and (25).

DERIVED CONJUGATIONS OF THE DOUBLED VERB.

Verbal Noun.	Imperative.	PASSIVE.		ACTIVE.		
		Aorist.	Preterite.	Aorist.	Preterite.	
إِمْدَانٌ	{ اُمِدَّ or اُمِدِّ }	يُمَدُّ	أُمِدَّ	يُمَدُّ	أُمَدَّ	4th
تَمْدِيدٌ	مَدَّنَ	يُمَدِّنُ	مَدَّنَ	يُمَدِّنُ	مَدَّنَ	2nd
مُعَادَّةٌ or مُعَادَّةٌ	{ مَادَّ or مَادِّ }	يُمَادُّ	مُودِنَ	{ يُمَادُّ or يُمَادِّ }	{ مَادَّ or مَادِّ }	3rd
تَمَدُّنٌ	تَمَدَّنَ	يَتَمَدَّنُ	تَمَدَّنَ	يَتَمَدَّنُ	تَمَدَّنَ	5th
تِمَادٌّ	تِمَادَّنَ	يَتِمَادُّ	تُمُودِنَ	يَتِمَادُّ	{ تِمَادَّ or تِمَادِّ }	6th
إِنْمِدَانٌ	إِنْمَدَّنَ	يُنْمَدُّ	أُنْمَدَّ	يُنْمَدُّ	إِنْمَدَّ	7th
إِسْتِدَانٌ	إِسْتَدَّنَ	يُسْتَدُّ	أُسْتَدَّ	يُسْتَدُّ	إِسْتَدَّ	8th
إِسْتِمْدَانٌ	إِسْتِمَدَّنَ	يُسْتِمَدُّ	أُسْتِمَدَّ	يُسْتِمَدُّ	إِسْتِمَدَّ	10th

It will be noticed that in the 3rd and 6th the **ا** (which is the characteristic letter of the conjugation), is in the passive changed by the **ـِ** (which is the characteristic vowel of the voice), into the corresponding semi-vowel, namely, **و**. The forms **مَدَّ**, **مَدَّ**, etc., as well as **مَدَّ** (for **مَدَّ**), in the agent, are exceptions to the rule which prohibits a quiescent letter from following a long vowel. There are two reasons which make this exception admissible: first, that if the long vowel were shortened it would be impossible to distinguish between such forms as the 3rd conj. active and the passive of the first; and, second, because when the assimilation is resolved, the first letter is found to be only *apparently* quiescent, e.g. **مَدَّ** = **مَدَّ**, and not **مَدَّ**.¹

PRETERITE OF THE DOUBLED VERB.

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
مَدَّنَ	مَدَّنَا	مَدَّنَا	مَدَّنَا	مَدَّنَتْ	مَدَّنَ 3rd person.
مَدَّنْتُمْ	مَدَّنْتُمْ	مَدَّنْتُمَا		مَدَّنْتِ 2nd	2nd „
مَدَّنُوا				مَدَّنْتُ 1st	1st „

It will be observed that the assimilated letters are

¹ In these paradigms I have omitted examples of the 4th group of derived conjugations, as they are of rare occurrence, and when they are found the weak radical seldom undergoes permutation.

² Two other forms of the 2nd person preterite are admissible, namely: **مَدَّنْتِ** as **ظَلَّيْتُ** or **مَدَّيْتُ** as **ظَلَّيْتُ**. The last is constantly used in modern Arabic.

N.B.—Where a consonant may be pronounced with any one of two or three vowels, all the vowels are written as in **مَدَّيْتُ**, which may stand for the 1st person or the 2nd person masculine, or the 2nd person feminine of the preterite. It is usual in such cases in MSS. to write the word **مَعًا** “together,” in small characters over the whole.

resolved whenever the second of the two letters would be quiescent, because otherwise it would violate the rule which prohibits two quiescent letters from occurring together.

The passive differs from the active only in the vowels.

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
مُذِنْنَ	مُذَوَا	مُذَاتَا	مُذَا	مُذَّتْ	مُذْ 3rd person.
مُذِنْتُمْ	مُذِنْتُمْ	مُذَوَاتُمَا		مُذَّتْ	مُذَّتْ 2nd „
مُذِنَا				مُذَّتْ	1st „

AORIST OF THE DOUBLED VERB.

The aorist is also regular, the only changes being the necessary resolution of the assimilated letters in the females plural, as يَمُذِنْنَ where يَمُذِّنْ would violate the rule above referred to.

AORIST ACTIVE.

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يَمُذِنْنَ	يَمُذَوْنِ	يَمُذَاتِنِ	يَمُذَانِ	يَمُذَّتْ	يَمُذْ 3rd person.
يَمُذِنْتُمْ	يَمُذَوْنِ	يَمُذَوَاتِنِ		يَمُذَّتْ	يَمُذَّتْ 2nd „
يَمُذِنَا				يَمُذَّتْ	1st „

AORIST PASSIVE.

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يَمُذِنْنَ	يَمُذَوْنِ	يَمُذَاتِنِ	يَمُذَانِ	يَمُذَّتْ	يَمُذْ 3rd person.
يَمُذِنْتُمْ	يَمُذَوْنِ	يَمُذَوَاتِنِ		يَمُذَّتْ	يَمُذَّتْ 2nd „
يَمُذِنَا				يَمُذَّتْ	1st „

IMPERATIVE OF THE DOUBLED VERB.

The same remarks apply to this as to the other tenses. It will be noticed, however, that in the plural fem. the *hemzet el-wasl* is restored by the rule (25) given on p. 29.

PLURAL.		DUAL.	SINGULAR.	
Fem.	Masc.	Common.	Fem.	Masc.
أَمْدَنْ	مَدُّوا	مَدَّا	مَدَى	مَدَّ 2nd person.

II. HEMZATED VERBS.

1. Verbs having *hemzeh* for the first radical.—أَتَرَ “to relate,” أَمَلَ “to hope,” أَرَجَ “to exhale or diffuse an odour,” أَهَبَ “to equip,”¹ أَسَلَ “to be slender.”

PASSIVE.		Imperative.	ACTIVE.		
Aorist.	Preterite.		Aorist.	Preterite.	
يُؤْتَرُ	أُتِرَ	اِئْتِرْ	يَأْتِرُ	أَتَرَ	1
يُؤْمَلُ	أُمِلَ	اِؤْمَلْ	يَأْمَلُ	أَمَلَ	2
يُؤْرَجُ	أُرِجَ	اِئْرِجْ	يَأْرَجُ	أَرَجَ	3
[يُؤْسَلُ]	[أُسِلَ]	[اِؤْسَلْ]	يَأْسَلُ	أَسَلَ	5

These forms, it will be seen, correspond exactly to those of the sound verbs (p. 32). The only change being that when the *alif* ١ which supports the *hemzeh* is preceded by a vowel, — or —, characteristic of the form, it is changed into the corresponding semivowel, as يَأْتِرُ for يُوْتَرُ.

¹ This verb is not used in the 1st conjugation, but is given in native grammars as an example of the form.

DERIVED FORMS OF VERBS WITH INITIAL HEMZEH.

Verbal Noun.	Imperative.	PASSIVE.		ACTIVE.		
		Aorist.	Preterite.	Aorist.	Preterite.	
إِثَارَ	أَثِرْ	يُوثِرْ	أُوثِرَ	يُوثِرْ	آثَرَ	4th
تَأْثِيرَ	أَثِرْ	يُوثِرْ	أَثِرَ	يُوثِرْ	أَثَرَ	2nd
مَوَاقِفَ	أَثِرْ	يُوثِرْ	أُوثِرَ	يُوثِرْ	آثَرَ	3rd
تَأْثِرَ	تَأْثِرْ	يَتَأَثَّرْ	تَوَثَّرَ	يَتَأَثَّرْ	تَأَثَّرَ	5th
تَأْثِرَ	تَأْثِرْ	يَتَأَثَّرْ	تَوَثَّرَ	يَتَأَثَّرْ	تَأَثَّرَ	6th
إِثَارَ	إِثَارِ	يُنَاقِثُ	أَنَاقِثَ	يُنَاقِثُ	إِنَاقِثَ	7th
إِثَارَ	إِثَارِ	يُوثِرْ	أُوثِرَ	يُوثِرْ	إِثَارَ	8th
إِسْتِثَارَ	إِسْتِثَارِ	يُسْتَأْثَرُ	أُسْتَأْثِرَ	يُسْتَأْثَرُ	إِسْتَأْثَرَ	10th

Here again the only changes are those undergone by the *alif*, which serves as the prop to *hemzeh*, as *آثَرَ* for *إِثَارَ*, *يُوثِرْ* for *يَأْثِرْ* as before. In the 4th and 8th, *إِثَارَ* and *إِثَارَ* are for *إِثَارَ* and *إِثَارَ*, where the second of two *hemzehs* which come together yields and is changed into the *ي*, corresponding to the preceding vowel *kesrah*. So too in the passive of the 4th, *أُوثِرَ* is for *أُوثِرَ*. In the verbal noun of the 7th and 10th the *hemzeh* with *kesrah* beginning a syllable but not a word, has for its prop a *ي* without dots. See (12) p. 14. In the 8th *إِثَارَ* is sometimes further contracted into *إِثَارَ*, as *أَخَذَ* from *أَخَذَ*.

2. Verbs having *hemzeh* for the medial radical.—*سَمِ*
 “to be wearied,” *سَأَلَ* “to ask,” *لَوَّمْ* “to be mean.”

PASSIVE.		Imperative.	ACTIVE.		
Aorist.	Preterite.		Aorist.	Preterite.	
يَسَامُ	سَمَ	إِسَامُ ¹	يَسَامُ	سَمَ	1
يَسَالُ	سَلَ	إِسَالُ ¹	يَسَالُ	سَلَ	2
يَلُومُ	لُمَ	الْوَمُ	يَلُومُ	لُمَ	3

All the changes in this and the table of derived forms, depend upon the rule that a *hemzeh* beginning a syllable, but not a word, takes as its prop the semivowel homogeneous to the vowel by which it is surmounted, and if this be *ي* the dots are omitted.

DERIVED FORMS OF VERBS WITH INITIAL HEMZEH.

Verbal Noun.	Imperative.	PASSIVE.		ACTIVE.		
		Aorist.	Preterite.	Aorist.	Preterite.	
إِسَالُ	اسْلُ	يَسَالُ	اسْلَ	يَسْلُ	اسْلَ	4th
تَسْلِيلُ	سَلْ	يَسَالُ	سَوَّلَ	يَسْلُ	سَالَ	2nd
مَسْأَلَةٌ	سَأَلْ	يَسْأَلُ	سَوَّلَ	يَسْأَلُ	سَأَلَ	3rd
تَسَالُ	تَسَالْ	يَتَسَالُ	تَسَلَّ	يَتَسَالُ	تَسَالَ	5th
تَسَاوُلُ	تَسَاوَلْ	يَتَسَاوَلُ	تَسَوَّلَ	يَتَسَاوَلُ	تَسَاوَلَ	6th
إِنْسِيَالُ	إِنْسِيَلْ	يَنْسِيَالُ	أَنْسَلَّ	يَنْسِيَلُ	إِنْسَالَ	7th
إِسْتِيَالُ	إِسْتِيَلْ	يَسْتِيَالُ	أَسْتَلَّ	يَسْتِيَلُ	إِسْتَالَ	8th
إِسْتِيْسَالُ	إِسْتِيْسَلْ	يَسْتِيْسَالُ	أَسْتِيْسَلَّ	يَسْتِيْسَلُ	إِسْتِيْسَالَ	10th

¹ The ء is sometimes dropped in the imperative, in which case the *hemzet el-wasl* is no longer needed, (25) p. 30. Thus إِسَالُ becomes سَلْ.

3. Verbs with *hemzeh* for the final radical.—هَنَا “to congratulate,” بَرَأَ “to create,” صَدَى “to rust,” قَرَأَ “to read,” جَرَأَ “to be brave.”

PASSIVE.		Imperative.	ACTIVE.		
Aorist.	Preterite.		Aorist.	Preterite.	
يَهْنَأُ	هْنَى	إِهْنِئْ	يَهْنِئُ	هَنَا	1
يَبْرَأُ	بُرِئَ	إِبْرَأْ	يَبْرَأُ	بَرَأَ	2
يُصَدِّأُ	صَدِئَ	إِصْدَأْ	يُصَدِّأُ	صَدِئَ	3
يُقْرَأُ	قُرِئَ	إِقْرَأْ	يُقْرَأُ	قَرَأَ	4
يُجْرَأُ	جُرِئَ	أَجْرُؤْ	يُجْرَأُ	جَرَأَ	5

All the changes in these, as well as the derived forms, depend upon the rule that the prop for *hemzeh* may be a weak consonant homogeneous to the preceding vowel.

DERIVED FORMS OF VERB WITH FINAL HEMZEH.

Verbal Noun.	Imperative.	PASSIVE.		ACTIVE.		
		Aorist.	Preterite.	Aorist.	Preterite.	
إِبْرَأَةٌ	أَبْرِئْ	يُبْرَأُ	أُبْرِئَ	يُبْرِئُ	أَبْرَأَ	4th
تَبْرِئَةٌ	بَرِّئْ	يُبْرَأُ	بُرِّئَ	يُبْرِئُ	بَبْرَأَ	2nd
مُبَارَاةٌ	بَارِئْ	يُبَارَأُ	بُورِّئَ	يُبَارِئُ	بَبَارَأَ	3rd
تَبْرُؤٌ	تَبْرَأْ	يَتَبْرَأُ	تَبْرِئَ	يَتَبْرِئُ	تَبَبْرَأَ	5th
تَبَارُؤٌ	تَبَارَأْ	يَتَبَارَأُ	تَبُورِّئَ	يَتَبَارِئُ	تَبَبَارَأَ	6th
إِنْبِرَاءٌ	إِنْبَرِّئْ	يُنْبَرَأُ	أُنْبَرِّئَ	يُنْبَرِئُ	أُنْبَبْرَأَ	7th
إِنْبِرَاءٌ	إِنْبَرِّئْ	يُنْبَرَأُ	أُنْبَرِّئَ	يُنْبَرِئُ	أُنْبَبْرَأَ	8th
إِسْتِبْرَاءٌ	إِسْتَبْرِئْ	يُسْتَبْرَأُ	أُسْتَبْرِئَ	يُسْتَبْرِئُ	أُسْتَبَبْرَأَ	10th

The tenses of the *hemzated* verbs do not differ from those of the sound verb, thus :

INITIAL HEMZEH.

Preterite Active	أَثَرٌ	أَثَرْتُ	أَثَرْتُ, etc.
„ Passive	أُثِرَ	أُثِرْتُ	أُثِرْتُ, etc.
Aorist Active	يَأْثُرُ	تَأْثُرُ, etc.	
„ Passive	يُؤْثِرُ	تُؤْثِرُ, etc.	

MEDIAL HEMZEH.

Preterite Active	سَالٌ	سَالْتُ	سَالْتُ, etc.
„ Passive	سُئِلَ	سُئِلْتُ	سُئِلْتُ, etc.
Aorist Active	يَسَالُ	تَسَالُ, etc.	
„ Passive	يُسَالُ	تُسَالُ, etc.	

FINAL HEMZEH.

Preterite Active	بَرَا	بَرَاتٌ	بَرَاتٌ, etc.
„ Passive	بُرِيَ	بُرِيتُ	بُرِيتُ, etc.
Aorist Active	يَبْرَأُ	تَبْرَأُ, etc.	
„ Passive	يُبرَأُ	تُبرَأُ, etc.	

III. ASSIMILATED VERBS.

The changes that take place in these verbs are: (1) when either *kesrah* or *dhammah* precedes the weak letter, they change it into the homogeneous weak consonant; N.B. when *fethah* precedes it, a diphthong is formed;

(2) when the verb is of the measure يَفْعِل in the aorist, the و of verbs beginning with that letter is dropped in that tense.

1. INITIAL وَ.

وَدَّ "to let alone," وَجَلَ "to be afraid," وَعَدَّ "to promise," وَرَثَ "to inherit," وَسَّمَ "to be beautiful."

PASSIVE.		Imperative.	ACTIVE.		
Aorist.	Preterite.		Aorist.	Preterite.	
يُوعَدُ	وَعِدَ	عِدْ	يَعِدُ	وَعَدَ	1
يُوجَلُ	وَجَلَ	اِجْلُ	يُوجَلُ	وَجَلَ	2
يُودَعُ	وُدِعَ	Wanting.	Wanting.	وَدِعَ	3
يُورَثُ	وَرِثَ	رِثْ	يَرِثُ	وَرِثَ	4
[يُوسَمُ]	[وُسِمَ]	اُوسَمِ	يُوسَمُ	وَسَمَ	5

The tenses are declined exactly like the sound verb, *e.g.* :

Preterite	وَعَدَ	وَعَدْتَ	وَعَدْتُ, etc.
Aorist	يَعِدُ	تَعِدُ	, etc.
Ditto	يُوسَمُ	تُوسَمُ	, etc.

The و in most of these verbs is also rejected in forming the verbal noun, but a ة is added by way of compensation, as

Preterite.	Aorist.	Noun.
وَعَدَ	يَعِدُ	عِدَّة
وَدِعَ	يَدِعُ	دَعَّة
وَرِثَ	يَرِثُ	رِثَّة

2. INITIAL ي.

يَنَع “to ascend,” يَبَس “to be dry,” يَبَس “to ripen,” يَسَّر “to be easy.”

PASSIVE.		Imperative.	ACTIVE.	
Aorist.	Preterite.		Aorist.	Preterite.
يُونَعُ	يُنَعُ	اِيْنَعُ	يِينَعُ	يَنَعُ
يُوبَسُ	يُبَسُ	اِيْبَسُ	يِيْبَسُ	يِبَسُ
يُوقَعُ	يُفَعُ	اِيْفَعُ	يِيْفَعُ	يَفَعُ
يُوسَّرُ	يُسَّرُ	اُوسَّرُ	ييسَّرُ	يسَّرُ

The initial ي does not make any change in the form, unless it be preceded by ء, in which case it becomes و. See p. 22.

DERIVED FORMS OF ASSIMILATED VERBS.

Verbal Noun.	Imperative.	PASSIVE.		ACTIVE.		
		Aorist.	Preterite.	Aorist.	Preterite.	
إِيْعَادٌ	اَوْعِدْ	يُوعِدُ	اَوْعِدْ	يُوعِدُ	اَوْعِدْ	4th
تَوْعِيدٌ	وَعِدْ	يُوعِدُ	وَعِدْ	يُوعِدُ	وَعِدْ	2nd
مَوَاعِدَةٌ	وَاعِدْ	يُوَاعِدُ	وَوْعِدْ	يُوَاعِدُ	وَاعِدْ	3rd
تَوَعَّدٌ	تَوَعَّدْ	يَتَوَعَّدُ	تَوَعَّدْ	يَتَوَعَّدُ	تَوَعَّدْ	5th
تَوَاعَدٌ	تَوَاعَدْ	يَتَوَاعَدُ	تَوَوَعَّدْ	يَتَوَاعَدُ	تَوَاعَدْ	6th
إِنْوَعَادٌ	إِنْوَعِدْ	يَنْوَعِدُ	أَنْوَعِدْ	يَنْوَعِدُ	إِنْوَعِدْ	7th
إِتْعَادٌ	إِتْعِدْ	يَتَعَدُّ	أَتَعِدْ	يَتَعَدُّ	إِتْعِدْ	8th
إِسْتِيعَادٌ	إِسْتِوَعَّدْ	يَسْتَوَعَّدُ	أَسْتَوَعَّدْ	يَسْتَوَعَّدُ	إِسْتَوَعَّدْ	10th

IV. THE HOLLOW VERB.

[In order to explain the nature of a medial و or ي, I must make a hypothesis. Let us suppose that the names "hollow" or "defective" really mean what they imply; namely, that the *hollow* verb has no medial radical consonant, and that the *defective* verb is actually defective in the final radical; we may then represent the hiatus by the mark * as we should do in ordinary writing; and if we refer them to one of the six classes under which the sound verbs are arranged, all difficulty vanishes. Thus قَالَ, aorist يَقُولُ, is in the dictionaries and grammars said to be a verb with a medial و of the measure فَعَلَ, aorist يَفْعَلُ, i.e. it belongs to class 1; see (26). In this case the قَالَ stands for قَوْلَ and يَقُولُ for يَقُولُ; the second is an obviously euphonic change, but the first is not so evidently required, since قَوْلَ *kawala* would be as easy to pronounce as قَبْلَ *kabala*.

If, however, we regard it as a *really* hollow verb, the measure will be فَـ*ـلَ; then instead of saying that its medial radical is و (in which case, having a medial radical, it could not be hollow), let us refer it to the class of sound verbs to which it belongs, namely يَفْعَلُ, فَعَلَ, and we get فَـ*ـلَ, يَفْعَلُ. Here the two *fethahs* in فَـ*ـلَ coalesce into ا; and the ُ *dhammah* in يَفْعَلُ, from its position in the penultimate, where it naturally receives an accent, retains the long sound which I have already supposed to be inherent to all vowels; see (5). The form is then written يَقُولُ, and the و, thus obtained is treated as the radical letter of the root. Similarly بَاعَ, aorist يَبِيعُ, with a medial ي, may be written بَـ*ـعَ and referred to class 2, فَعَلَ, يَفْعَلُ becoming بَـ*ـعَ, يَبِيعُ, that is بَاعَ, يَبِيعُ. This is, of course, merely a hypothesis, but it at least suggests the *principle* of the permutations which take place in the forms of Arabic irregular verbs.]

“to fear.” خَاف “to say,” قَالَ “to sell,” بَاعَ

PASSIVE.		Imperative.	ACTIVE.		
Aorist.	Preterite.		Aorist.	Preterite.	
يُبَاعُ	بِيعَ	بِعْ	يَبِيعُ	بَاعَ	1
يُقَالُ	قِيلَ	قُلْ	يَقُولُ	قَالَ	2
يُخَافُ	خِيفَ	خَفْ	يَخَافُ	خَافَ	3

DERIVED FORMS OF HOLLOW VERBS.

Verbal Noun.	Imperative.	PASSIVE.		ACTIVE.		
		Aorist.	Preterite.	Aorist.	Preterite.	
إِقَالَةٌ	أَقِلْ	يُقَالُ	أُقِيلَ	يُقِيلُ	أَقَالَ	4th
تَقْوِيلٌ	قَوِّلْ	يَقُولُ	قَوْلٌ	يَقُولُ	قَوَّلَ	2nd
مَقَاوِلَةٌ	قَاوِلْ	يَقَاوِلُ	قَوْوِلٌ	يَقَاوِلُ	قَاوَلَ	3rd
تَقْوِيلٌ	تَقَوِّلْ	يَتَقَوِّلُ	تَقْوِيلٌ	يَتَقَوِّلُ	تَقَوَّلَ	5th
تَقَاوُلٌ	تَقَاوِّلْ	يَتَقَاوِلُ	تَقَوْوِلٌ	يَتَقَاوِلُ	تَقَاوَلَ	6th
إِنْقِيَالٌ	إِنْقِلْ	يَنْقَالُ	أَنْقِيلَ	يَنْقِيلُ	إِنْقَالَ	7th
إِقْتِيَالٌ	إِقْتَلْ	يَقْتَالُ	أَقْتِيلَ	يَقْتِيلُ	إِقْتَالَ	8th
إِسْتِقَالَةٌ	إِسْتَقِلْ	يَسْتَقَالُ	أَسْتَقِيلَ	يَسْتَقِيلُ	إِسْتَقَالَ	10th

In the noun of action of verbs with a weak medial this radical is elided and ة added at the end to make up for it, as from قَامَ

إِقَامَةٌ for إِقْوَامٌ
إِسْتِقَامَةٌ ,, إِسْتِقْوَامٌ

The agent of the triliteral is فَاعِلٌ; of all the others it is

made by prefixing *ا* to the aorist, and pointing the last radical but one with *kesrah*.

PRETERITE OF THE HOLLOW VERB (MEDIAL َو), MEASURE *فَعَلَ يَفْعُلُ*.

ACTIVE.

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
قُلْنَ	قَالُوا	قَالَتَا	قَالَآ	قَالَتْ	قَالَ 3rd person.
قُلْتُمْ	قُلْتُمْ	قُلْتُمَا		قُلْتَ	قُلْتَ 2nd „
قُلْنَا				قُلْتُ	قُلْتُ 1st „

PASSIVE.

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
قِيلْنَ	قِيلُوا	قِيلَتَا	قِيلَا	قِيلَتْ	قِيلَ 3rd person.
قِيلْتُمْ	قِيلْتُمْ	قِيلْتُمَا		قِيلْتَ	قِيلْتَ 2nd „
قِيلْنَا				قِيلْتُ	قِيلْتُ 1st „

AORIST OF THE HOLLOW VERB (MEDIAL َو).

ACTIVE.

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يَقُلْنَ	يَقُولُونَ	يَقُولَانِ	يَقُولَانِ	يَقُولُ	يَقُولُ 3rd person.
تَقُلْنَ	تَقُولُونَ	تَقُولَانِ		تَقُولِ	تَقُولِ 2nd „
نَقُولُ				أَقُولُ	أَقُولُ 1st „

PASSIVE.

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يُقَلْنَ	يُقَالُونَ	يُقَالَانِ	يُقَالَانِ	يُقَالُ	يُقَالُ 3rd person.
تُقَلْنَ	تُقَالُونَ	تُقَالَانِ		تُقَالِ	تُقَالِ 2nd „
نُقَالُ				أُقَالُ	أُقَالُ 1st „

IMPERATIVE OF THE HOLLOW VERB (و).

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Common.		Masc.	Fem.
قُلْنَ	تُولُوا	تُولَا		قُولِي	قُلْ 2nd person.

PRETERITE OF THE HOLLOW VERB (ي), MEASURE فَعَلَ يَفْعُلُ .

ACTIVE.

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
بَعْنَ	بَاعُوا	بَاعَتَا	بَاعَا	بَاعَتْ	بَاعَ 3rd person.
بَعْتَنَ	بَعْتُمُ	بَعْتُمَا		بَعْتِ	بَعْتِ 2nd „
بَعْنَا				بَعْتُ	بَعْتُ 1st „

PASSIVE.

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يَبْعْنَ	يَبْعُوا	يَبْعَتَا	يَبْعَا	يَبْعَتْ	يَبْعَ 3rd person.
يَبْعَتْنِ	يَبْعَتُمُ	يَبْعَتُمَا		يَبْعَتِ	يَبْعَتِ 2nd „
يَبْعُنَا				يَبْعَتُ	يَبْعَتُ 1st „

AORIST OF THE HOLLOW VERB (ي).

ACTIVE.

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يَبْعْنَ	يَبْعُونُ	يَبْعَانِ	يَبْعَانِ	يَبْعُ	يَبْعُ 3rd person.
تَبْعْنَ	تَبْعُونُ	تَبْعَانِ		تَبْعِي	تَبْعِي 2nd „
نَبْعُ				أَبْعُ	أَبْعُ 1st „

PASSIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُيَعْنَ	يُيَاعُونَ	تُبَاعَانِ	يُبَاعَانِ	تُبَاعُ	يُبَاعُ	3rd person.
تُبَعْنَ	تُبَاعُونَ	تُبَاعَانِ		تُبَاعِينَ	تُبَاعُ	2nd „
نُبَاعُ				أُبَاعُ		1st „

IMPERATIVE OF THE HOLLOW VERB (MEDIAL ي).

PLURAL.		DUAL.	SINGULAR.		
Fem.	Masc.	Common.	Fem.	Masc.	
يَعْنَ	يُيَعُوا	يُيَعَا	يُيَعِي	يُيَعُ	2nd person.

PRETERITE OF THE HOLLOW VERB (MEDIAL ا), MEASURE فَعَلَ يَفْعُلُ.

ACTIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
خَفْنَ	خَافُوا	خَافَتَا	خَافَا	خَافَتْ	خَافَ	3rd person.
خَفْتُنَ	خَفْتُمْ	خَفْتُمَا		خَفْتِ	خَفْتَ	2nd „
خَفْنَا				خَفْتُ		1st „

PASSIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
خُفْنَ	خُفُوا	خُفْتَا	خُفَا	خُفِتْ	خُفِ	3rd person.
خُفْتُنَ	خُفْتُمْ	خُفْتُمَا		خُفْتِ	خُفْتَ	2nd „
خُفْنَا				خُفْتُ		1st „

AORIST OF THE HOLLOW VERBS (MEDIAL 1), MEASURE **فَعَلَ يَفْعَلُ**.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَخْفَنَ	يَخْفَوْنَ	يَخْفَانِ	يَخْفَانِ	يَخْفُ	يَخْفُ	3rd person.
تَخْفَنَ	تَخْفَوْنَ	تَخْفَانِ	تَخْفَانِ	تَخْفُ	تَخْفُ	2nd „
نَخْفُ				أَخْفُ		1st „

PASSIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُخْفَنَ	يُخْفَوْنَ	يُخْفَانِ	يُخْفَانِ	يُخْفُ	يُخْفُ	3rd person.
تُخْفَنَ	تُخْفَوْنَ	تُخْفَانِ	تُخْفَانِ	تُخْفُ	تُخْفُ	2nd „
نُخْفُ				أُخْفُ		1st „

IMPERATIVE OF THE HOLLOW VERB (MEDIAL 1), MEASURE **فَعَلَ يَفْعَلُ**.

PLURAL.		DUAL.	SINGULAR.		
Fem.	Masc.	Common.	Fem.	Masc.	
خَفْنَ	خَافُوا	خَافَا	خَافِي	خَفْ	2nd person.

V. THE DEFECTIVE VERB.

The defective verb is that which occasions most trouble to learners; the rules however which govern its permutations are very simple, and are all contained in the following table:—

CHANGES IN THE TERMINATION OF THE PRETERITE.

- a. **وَ** becomes **ا** { In the Preterite of the 1st conj. only; in all the derived forms **وَ** becomes **ي** like *c*.
- b. **وُ** „ **ى**
- c. **يَ** „ **يَ** { Here the final vowel is dropped and the **ي** is then silent, the *fatḥah* alone being pronounced. This letter is called *short alif*.
- d. **وُ** „ **وُ**

CHANGES IN THE TERMINATION OF THE AORIST.

d. $\text{و}^{\text{و}}$ becomes و	i. $\text{و}^{\text{و}}$ } become و
e. (و remains unchanged $\text{و}^{\text{و}}$)	j. $\text{و}^{\text{و}}$ } become ي
f. $\text{و}^{\text{و}}$ } become ي	k. $\text{و}^{\text{و}}$ } become و
g. $\text{و}^{\text{و}}$ } become ي	l. ي becomes ي
h. (ي remains unchanged ي)	

Similarly in nouns.

f. $\text{و}^{\text{و}}$ } become ي	
g. $\text{و}^{\text{و}}$ } " و , the و and ي not being required to support <i>tanwin kasrah</i> .	
$\text{و}^{\text{و}}$ " و (but in verbs of the form رَضِيَ (= رَضَوْا) ي is more commonly used).	
$\text{و}^{\text{و}}$ " ي .	

From this it follows that the subjunctive mood of the aorist, which is formed by changing the final و into ي , can only be formed from verbs of the form يَفْعَلُ or يَفْعَلُ , as يَغْزِي (by h) يَغْزِي (by e).

m. The final vowel is, as we have seen, dropped in all cases except e and h . In order therefore to represent the apocopated forms of the aorist we must drop the *weak radical*; thus from يَغْزِي the form يَفْعَلُ becomes يَغْزِي .

These rules are all summed up in the following extract

from the *Alf'iyeh*, an Arabic Grammar, in mnemonic verses, by Ibn Málík.

وَأَيُّ فِعْلٍ آخِرُ مِنْهُ الْفَ أَوْ أَوْ أَوْ يَاءٌ فَمَعْتَلًا عَرِفَ
فَالِيفُ أَنْوَ فِيهِ غَيْرُ الْجَزْمِ وَأَبَدٍ نَصَبَ مَا كِيدَعُو يَرْمِي
وَالرَّفْعَ فِيهِمَا أَنْوَ وَاحِدٌ جَارِمًا ثَلَاثُهُنَّ تَقْصُ حُكْمًا لَزِمًا

"Any verb of which the last radical is *alif* or *wāw* or *yā* is known as defective.

In the (verb with final) *alif* you must suppose all moods except the apocopated; in such verbs as يَدْعُو and يَرْمِي you may express the subjunctive mood.

In both cases you must suppose the indicative mood; and to express the apocopated mood you must cut off the final weak radical in all three; by doing so you will be following a fixed rule."

DEFECTIVE VERBS.

رَمَى "to throw," غَزَا "to make a raid," رَفِيَ "to be satisfied," سَعَى "to run," سَرَوُ "to be noble."

PASSIVE.		Imperative.	ACTIVE.		
Aorist.	Preterite.		Aorist.	Preterite.	
يُرْمَى	رُمِيَ	إِرمِ	يَرْمِي	رَمَى ¹	1
يُعْزَى	عُزِيَ	أعْزِ	يَعْزُو	عَزَا	2
يُرْفَى	رُفِيَ	إِرضِ	يَرْفَى	رَفِيَ	3
يُسْعَى	سُعِيَ	إِسْعِ	يَسْعَى	سَعَى	4
[يُسْرَى]	[سُرِيَ]	أَسِرْ	يَسْرُو	سَرَوُ	5

¹ The letters a, b, c, etc., refer to the rules on p. 74, which explain the permutations.

DERIVED FORMS OF DEFECTIVE VERBS.

Verbal Noun.	Imperative.	PASSIVE.		ACTIVE.		
		Aorist.	Preterite.	Aorist.	Preterite.	
إِغْزَاةٌ	اغْزِ m	يَغْزِي f	اَغْزَى b	يَغْزِي g	اَغْزَى a & c	4th
تَغْزِيَةٌ ¹	غْزِ	يَغْزِي	غْزَى	يَغْزِي	غْزَى	2nd
مَغْزَاةٌ	غَازِ	يَغَازِي	غَوِزَى	يَغَازِي	غَازَى	3rd
تَغْزٍ g	تَغْزِ	يَتَغْزِي	تَغْزَى	يَتَغْزِي f	تَغْزَى	5th
تَغَازٍ g	تَغَازِ	يَتَغَازِي	تَغَوِزَى	يَتَغَازِي	تَغَازَى	6th
إِنْغَازَةٌ	إِنْغَازِ	يِنْغَازِي	اِنْغَازَى	يِنْغَازِي g	اِنْغَازَى	7th
إِغْتِزَاةٌ	إِغْتِزِ	يِغْتِزِي	اِغْتِزَى	يِغْتِزِي	اِغْتِزَى	8th
إِسْتِغْزَاةٌ	إِسْتِغْزِ	يِسْتِغْزِي	اِسْتِغْزَى	يِسْتِغْزِي	اِسْتِغْزَى	10th

فَعْلٌ يَفْعُلُ (FINAL) (و), MEASURE PRETERITE OF THE DEFECTIVE VERB

ACTIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
غَزَوْنَ	غَزَوْا	غَزَوَتَا ²	غَزَوَا	غَزَتَتْ ²	غَزَا a	3rd person.
غَزَوْتِ	غَزَوْتُمَا	غَزَوْتَا		غَزَوْتُ	غَزَوْتُ	2nd „
غَزَوْنَا				غَزَوْتُ		1st „

¹ The defective verb in the 2nd conjugation always makes its noun of action تَغْزِيَةٌ instead of تَغْعِيلٌ which is the most common form in the sound verb, as

صَقَا from تَصْفِيَةٌ

² The feminine of the 3rd person singular and of the dual active, being formed directly from the masculine, drops the ا because اَتْ would be inadmissible by the rule given in (9), p. 10.

PASSIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
غُرِيْنَ	غُرُواْ	غُرِيَتَا	غُرِيَا	غُرِيَتْ	غُرِيَ	3rd person.
غُرِيْتُمْ	غُرِيْتُمْ	غُرَيْتُمَا		غُرِيْتِ	غُرِيْتِ	2nd „
غُرِيْنَا				غُرِيْتُ		1st „

AORIST OF THE DEFECTIVE VERB (FINAL).

ACTIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَغْرُونَ	يَغْرُونَ	يَغْرَوَانِ	يَغْرَوَانِ	يَغْرُوْ	يَغْرُوْ	3rd person.
تَغْرُونَ	تَغْرُونَ	تَغْرَوَانِ		تَغْرِيْ	تَغْرِيْ	2nd „
نَغْرُوْ				أَغْرُوْ		1st „

PASSIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُغْرَيْنِ	يُغْرَوْنَ	يُغْرَيَانِ	يُغْرَيَانِ	يُغْرَى	يُغْرَى	3rd person.
تُغْرَيْنِ	تُغْرَوْنَ	تُغْرَيَانِ		تُغْرَى	تُغْرَى	2nd „
نُغْرَى				أُغْرَى		1st „

MOODS OF THE DEFECTIVE VERB.

When a verb has a consonant for its last radical the moods which are the case-endings of the verb will be the same in the irregular as in the sound verb ; but the occurrence of a weak letter as the final radical leads to certain modifications which have been already noticed (p. 74).

SUBJUNCTIVE MOOD.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَغْزُونَ	يَغْزُوا	تَغْزُوا	يَغْزُوا	تَغْزُو	يَغْزُو	3rd person.
تَغْزُونَ	تَغْزُوا	تَغْزُوا		تَغْزِي	تَغْزُو	2nd „
تَغْزُو				أَغْزُو		1st „

APOCOPATED (JUSSIVE, ETC.).

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَغْزُونَ	يَغْزُوا	تَغْزُوا	يَغْزُوا	مَغْزُو	مَغْزُو	3rd person.
تَغْزُونَ	تَغْزُوا	تَغْزُوا		مَغْزِي	مَغْزُو	2nd „
مَغْزُو				أَغْزُو		1st „

1ST ENERGETIC.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَغْزُونَا	يَغْزُو	تَغْزَوَا	يَغْزَوَا	تَغْزُون	يَغْزُو	3rd person.
تَغْزَوَانِ	تَغْزُو ¹	تَغْزَوَانِ		تَغْزِين ¹	تَغْزُو	2nd „
نَغْزُو				أَغْزُون		1st „

2ND ENERGETIC.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
Wanting.	يَغْزُو ¹	Wanting.		تَغْزُون	يَغْزُو	3rd person.
Wanting.	تَغْزُو ¹			تَغْزِين ¹	تَغْزُو	2nd „
نَغْزُون				أَغْزُون		1st „

¹ For تَغْزُونِ, تَغْزُو, تَغْزِينِ, تَغْزُو, which would violate rule (9), p. 10.

IMPERATIVE OF THE DEFECTIVE VERB (FINAL و).

	PLURAL.		DUAL.	SINGULAR.		
	Fem.	Masc.		Fem.	Masc.	
1st Energetic	أَغْزُونِ	أَغْزُوا	أَغْزُوا	أَغْزِيْ	أَغْزِ	2nd pers.
	أَغْزُونِ	أَغْزُونِ ¹	أَغْزَوَانِ	أَغْزِينِ	أَغْزُونِ	" "
2nd "		أَغْزُونِ ¹		أَغْزِينِ	أَغْزُونِ	" "

PRETERITE OF THE DEFECTIVE VERB (FINAL ي), MEASURE فَعَلَ يَفْعِلُ.

ACTIVE.

PLURAL.	Fem.	Masc.	DUAL.	Fem.	Masc.	SINGULAR.	Fem.	Masc.	
رَمَوْا	رَمِينَ	رَمَتَا	رَمِيَا	رَمَتِ	رَمِيْ	3rd person.			
رَمَيْتُمْ	رَمَيْتِ	رَمَيْتَا	رَمَيْتَا	رَمَيْتِ	رَمَيْتِ	2nd "			
رَمَيْنَا				رَمَيْتِ		1st "			

PASSIVE.

PLURAL.	Fem.	Masc.	DUAL.	Fem.	Masc.	SINGULAR.	Fem.	Masc.	
رُمُوا	رُمِينَ	رُمِيَا	رُمِيَا	رُمِيَتْ	رُمِيْ	3rd person.			
رُمَيْتُمْ	رُمَيْتِ	رُمَيْتَا	رُمَيْتَا	رُمَيْتِ	رُمَيْتِ	2nd "			
رُمَيْنَا				رُمَيْتِ		1st "			

AORIST OF THE DEFECTIVE VERB (FINAL ي).

ACTIVE.

PLURAL.	Fem.	Masc.	DUAL.	Fem.	Masc.	SINGULAR.	Fem.	Masc.	
يَرْمُونَ	يَرْمِينَ	يَرْمِيَانِ	يَرْمِيَانِ	يَرْمِيَتْ	يَرْمِيْ	3rd person.			
يَرْمَيْتُمْ	يَرْمَيْتِ	يَرْمَيْتَا	يَرْمَيْتَا	يَرْمَيْتِ	يَرْمَيْتِ	2nd "			
يَرْمَيْنَا				يَرْمَيْتِ		1st "			

¹ See note, p. 79.² See note, p. 77.

PASSIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُرمين	يُرمون	يُرميان	يُرميان	يُرمي	يُرمي	3rd person.
تُرمين	تُرمون	تُرميان		تُرمي	تُرمين	2nd „
نُرمي				أُرمي		1st „

MOODS OF THE DEFECTIVE VERB (FINAL ي), MEASURE فَعَلَ يَفْعُلُ.

SUBJUNCTIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُرمين	يُرموا	يُرميا	يُرميا	يُرمي	يُرمي	3rd person.
تُرمين	تُرموا	تُرميا		تُرمي	تُرمي	2nd „
نُرمي				أُرمي		1st „

APOCOPATED.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُرمين	يُرموا	يُرميا	يُرميا	يُرم	يُرم	3rd person.
تُرمين	تُرموا	تُرميا		تُرمي	تُرم	2nd „
نُرم				أُرم		1st „

1st ENERGETIC.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُرمين	يُرمين ¹	يُرميان	يُرميان	يُرمين	يُرمين	3rd person.
تُرمين	تُرمين ¹	تُرميان		تُرمين ¹	تُرمين	2nd „
نُرمين				أُرمين		1st „

2ND ENERGETIC.

PLURAL.		DUAL.	SINGULAR.		
Fem.	Masc.		Fem.	Masc.	
Wanting.	يُرْمُونَ ¹	Wanting.	يُرْمِيْنَ	يُرْمِيْنَ	3rd person.
Wanting.	تُرْمِنَ ¹		تُرْمِنَ ¹	تُرْمِنَ ¹	2nd „
	نُرْمِيْنَ		أُرْمِيْنَ	أُرْمِيْنَ	1st „

IMPERATIVE OF THE DEFECTIVE VERB (FINAL ي), MEASURE فَعَلَ يَفْعُلُ.

PLURAL.		DUAL.	SINGULAR.		
Fem.	Masc.		Fem.	Masc.	
	أُرْمُوا	أُرْمِيَا	أُرْمِيْ	أُرْمِ m	2nd person.
1st Energetic	أُرْمِيْنَ ¹	أُرْمِيَانِ	أُرْمِيْنَ ¹	أُرْمِيْنَ ¹	„ „
2nd „	أُرْمِنَ ¹	أُرْمِنَ ¹	أُرْمِيْنَ ¹	أُرْمِيْنَ ¹	„ „

PRETERITE OF THE DEFECTIVE VERB (FINAL و), MEASURE فَعَلَ يَفْعُلُ.

ACTIVE.

PLURAL.		DUAL.	SINGULAR.		
Fem.	Masc.		Fem.	Masc.	
رَضُوا	رَضُوا	رَضِيَا	رَضِيَتْ	رَضِيَ ه	3rd person.
رَضِيْتُمْ	رَضِيْتُمْ	رَضِيْتُمَا	رَضِيْتِ	رَضِيْتِ	2nd „
رَضَيْنَا	رَضَيْنَا		رَضِيْتُ	رَضِيْتُ	1st „

PASSIVE.

PLURAL.		DUAL.	SINGULAR.		
Fem.	Masc.		Fem.	Masc.	
رُضُوا	رُضُوا	رُضِيَا	رُضِيَتْ	رُضِيَ	3rd person.
رُضِيْتُمْ	رُضِيْتُمْ	رُضِيْتُمَا	رُضِيْتِ	رُضِيْتِ	2nd „
رُضِينَا	رُضِينَا		رُضِيْتُ	رُضِيْتُ	1st „

¹ See note, p. 79.

AORIST OF THE DEFECTIVE VERB (FINAL و), MEASURE فَعِلَ يَفْعَلُ.

ACTIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَرْضَيْنَ	يَرْضَوْنَ	يَرْضِيَانِ	يَرْضِيَانِ	يَرْضِي	يَرْضِي	3rd person.
تَرْضَيْنَ	تَرْضَوْنَ	تَرْضِيَانِ	تَرْضِيَانِ	تَرْضِي	تَرْضِي	2nd "
نَرْضِي				أَرْضِي		1st "

PASSIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَرْضَيْنَ	يَرْضَوْنَ	يَرْضِيَانِ	يَرْضِيَانِ	يَرْضِي	يَرْضِي	3rd person.
تَرْضَيْنَ	تَرْضَوْنَ	تَرْضِيَانِ	تَرْضِيَانِ	تَرْضِي	تَرْضِي	2nd "
نَرْضِي				أَرْضِي		1st "

SUBJUNCTIVE.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَرْضَيْنَ	يَرْضَوْنَ	يَرْضِيَانِ	يَرْضِيَانِ	يَرْضِي	يَرْضِي	3rd person.
تَرْضَيْنَ	تَرْضَوْنَ	تَرْضِيَانِ	تَرْضِيَانِ	تَرْضِي	تَرْضِي	2nd "
نَرْضِي				أَرْضِي		1st "

APOCOPATED (JUSSIVE, ETC.).

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَرْضَيْنَ	يَرْضَوْنَ	يَرْضِيَانِ	يَرْضِيَانِ	يَرْضِ	يَرْضِ	3rd person.
تَرْضَيْنَ	تَرْضَوْنَ	تَرْضِيَانِ	تَرْضِيَانِ	تَرْضِ	تَرْضِ	2nd "
نَرْضِ				أَرْضِ		1st "

1ST ENERGETIC.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَرْضَيْنَ	يَرْضَوْنَ	يَرْضِيَانِ	يَرْضِيَانِ	يَرْضَيْنَ	يَرْضَيْنَ	3rd person.
تَرْضَيْنَ	تَرْضَوْنَ	تَرْضِيَانِ	تَرْضِيَانِ	تَرْضَيْنَ	تَرْضَيْنَ	2nd "
نَرْضَيْنَ				أَرْضَيْنَ		1st "

2ND ENERGETIC.

PLURAL.		DUAL.	SINGULAR.		
Fem.	Masc.		Fem.	Masc.	
Wanting.	يَرْضُونَ	Wanting.	تَرْضِينَ	يَرْضِينَ	3rd person.
Wanting.	تَرْضُونَ		تَرْضِينَ	تَرْضِينَ	2nd „
	نَرْضِينَ		أَرْضِينَ		1st „

IMPERATIVE OF THE DEFECTIVE VERB (FINAL و), MEASURE فَعَلَ يَفْعُلُ .

PLURAL.		DUAL.	SINGULAR.		
Fem.	Masc.		Fem.	Masc.	
	إَرْضِينَ	إَرْضِيَا	إَرْضِي	إَرْضِ	3rd person.
1st Energetic	إَرْضِيَانِ	إَرْضِيَانِ	إَرْضِينَ	إَرْضِينَ	2nd „
2nd „	Wanting.	Wanting.	إَرْضِينَ	إَرْضِينَ	1st „

DOUBLY IMPERFECT VERBS.

1. INITIAL و AND FINAL ي OR ى .

(38). (فَعَلَ يَفْعُلُ و initial, and final ي, measure وَفَى), “to guard,” (فَعَلَ يَفْعُلُ و initial, and final و, measure وَجَى), “to be sore-footed,” (فَعَلَ يَفْعُلُ ى initial, and final ى, measure وَلَى), “to follow close upon.”

PASSIVE.		Imperative.	ACTIVE.		
Aorist.	Preterite.		Aorist.	Preterite.	
يُوقَى	وُقِيَ	قِ	يُقَيِّ	وَقَّى	1
يُوجَى	وُجِيَ	جِ	يُوجِي	وَجَّى	2
يُولَى	وُلِيَ	لِ	يُلِي	وَلَّى	3

These are mere combinations of the defective with the initial و, and follow the rules given for each. Thus—وَقَّى is of the form فَعَلَ يَفْعُلُ; like وَعَدَ it rejects its *waw* in the aorist, and like رَمَى it changes ى into ى, and ى into ى by *f* and *g*.

2. MEDIAL و AND FINAL و OR ی.

رَوَى (final ی, measure فَعَلَ يَقْعَلُ, "to wrap;" رَوَى (final و, measure فَعَلَ يَقْعَلُ, "to be well irrigated."

PASSIVE.		Imperative.	ACTIVE.		
Aorist.	Preterite.		Aorist.	Preterite.	
يُطَوَّى	طَوَّى	اِطَوِّ	يُطَوِّي	طَوَّى	1
يُرَوَّى	رَوَّى	اِرْوِ	يُرَوِّي	رَوَّى	2

In these no change takes place in the second radical, which retains its power as a consonant. The final ي follows the rule of يَ and يَ in رَمَى and رَضِيَ.

Note.—The Verb حَمَّى, although in all other cases conforming to the foregoing rules, in the tenth conjugation loses its second radical; as—

Preterite إِسَّحَى or إِسَّحَى
 Aorist يَسَّحَى „ يَسَّحَى
 Imperative اِسْحِ „ اِسْحِ and so on.

Combinations with ʾ *hemzeh* and the other weak letters also occur; in these cases it is only necessary to apply to each letter the required rule according to the foregoing tables. Thus أَوَى, which is of the form فَعَلَ يَقْعَلُ, becomes أَوَى يَأْوِي by *c* and *g* for أَوَى يَأْوِي. Similarly to form the imperative اِفْعَلْ we have اِوِ by the rule on p. 63 and by *m* for اِأْوِ.

Again, رَأَى of the measure فَعَلَ يَقْعَلُ becomes رَأَى يَرَى by *c* and *f* for رَأَى يَرَى; the *hemzeh* is then rejected, and the form becomes رَأَى يَرَى. Similarly the apocopated form of aorist is رِ by *m*, and the imperative رِ or رِ by (13).

(39). FORMATION OF VERBAL NOUNS FROM IRREGULAR VERBS.

Preterite.	Aorist.	Verbal Noun.	Agent.	Passive Participle.	Noun of Time and Place.
مَدَّ	يُمَدُّ	مَدٌّ	مَادٌّ	مَمْدُودٌ	
أَثَرُ	يُأَثِّرُ	أَثَرٌ	آثِرٌ	مَأْثُورٌ	
سَأَلَ	يَسْأَلُ	سَوَالٌ	سَائِلٌ	مَسْئُولٌ	
هَنَا	يَهْنِي	هَنْ هِنَاةٌ	هَانِيٌ	مَهْنُوتٌ	
وَعَدَ	يَعِدُّ	عِدَّةٌ وَعْدٌ	وَاعِدٌ	مَوْعُودٌ	مَوْعِدٌ
يَنَعَ	يَنْعِي	يَنْعٌ	يَانِعٌ		
قَالَ	يَقُولُ	قَوْلٌ	قَائِلٌ	مَقُولٌ	مَقَالٌ
بَاعَ	يَبِيعُ	بَيْعٌ	بَائِعٌ	مَبِيعٌ	مَبِيعٌ
خَافَ	يَخَافُ	خَوْفٌ	خَائِفٌ	مَخْوفٌ	
غَزَا	يَغْزُو	غَزْوٌ	غَازٍ	مَغْزُوعٌ	مَغْزَى
رَمَى	يُرْمِي	رَمْيٌ	رَامٌ	مُرْمِيٌ	مَرْمِيٌ
رَضِيَ	يَرْضِي	رِضْوَانٌ رِضَاٌ	رَاضٍ	مَرْضِيٌّ (or مَرْضُوعٌ)	
وَقَى	يَقِي	وَقَايَةٌ وَقِيٌ	وَاقٍ	مَوْقِيٌ	
وَجَى	يُوجِي	وَجِيٌ	وَاجٍ	مَوْجِيٌ	
وَلَّى	يَلِي	وَلِيٌ	وَالٍ	مَوْلِيٌ	
طَوَّى	يَطْوِي	طَيٌّ	طَاوٍ	مَطْوِيٌ	
رَوَى	يُرْوِي	رِيٌّ	رَاوٍ	مَرْوِيٌ	

¹ If the verbal noun be of the form **فَعْلَةٌ** the **و** will become **ا**, as **غَزَاةٌ** for **غَزْوَةٌ**; it is, however, retained in a few nouns, as **صَلَوَةٌ**, see p. 16 (8).

² When the noun is of the form **فَعْلٌ**, the case-endings are absorbed by **ف**, p. 76; but when it is of the form **فَعْلٍ**, these rules no longer apply, and no change therefore takes place, as **وَجِيٌّ** (for **وَجِيٌّ**), while **رَمْيٌ** is regularly formed.

The formation of the remaining nouns is regular, and can present no difficulty; in the form **أَفْعَلُ**, from verbs with a medial weak radical, the strong form is used, as **أَسَدٌ**, not **أَسَدُ**.

HOLLOW VERBS DECLINED AS STRONG VERBS.

(40). A few verbs with a weak medial radical pointed with *kesrah* are declined like strong verbs.

Preterite.	Aorist.	Agent.	
عَوَّرَ	يَعْوِرُ	عَاوِرٌ	to be one-eyed.
عَوَزَ	يَعْوِزُ	عَاوِزٌ	to be wanting.
حَوَّلَ	يَحْوِلُ	حَاوِلٌ	to squint.
صَدَّ	يَصِدُّ	صَادٍ	afflicted with glanders (a camel).
غَدَّ	يَغِدُّ	غَادٍ	to be delicate in body.

Note.—The tables given for the sound or regular verb will also serve for the conjugation of the weak or irregular verbs; in every case, however, the principles already given for the permutation of letters must be applied. The following is an example of this process, which will be found of the greatest assistance in enabling the student to grasp the principles of Arabic grammar.

First find the form required amongst the derived conjugations (p. 43); next apply the rules for euphonic change, p. 20 (17). Then if it be a tense, refer to the paradigms of the preterite, aorist, or imperative. If any further change be then required, again apply the rules of permutation.

Thus to find the first person aorist of the 3rd conjugation from **غَزَا** "to make a raid or foray." We look in the table (p. 43 or 56) for the

third conjugation, which we find to be **فَاعَلَ**; the corresponding form of **عَزَا** will obviously be **عَازَا**. Again, the aorist of the third is of the measure **يُعْزِلُ**, which in this case will be **يُعْزِلُو**; but **و** by *g* becomes **ي**.

A further reference to the table of persons in the aorist, p. 27 (23), teaches us to substitute the prefix of the first person **أ** for the **ي** of the 3rd person, and we get **أَعَزَى** *ughāzi*, the form required.

The final short vowel **ـَ** of the aorist is variable, depending upon the action of particles, etc., but the remaining vowels of the forms are constant, and therefore exert a stronger influence upon a weak letter.

By applying these principles, all difficulties as to the conjugation of verbs containing weak radicals will disappear; and we shall find that such a thing as a really irregular verb does not exist in the Arabic language.

The student is recommended to practise this process until he is completely familiar with all the permutations which can occur in conjugating a weak verb; the foregoing tables, in which examples of each kind of irregular verb are given, will enable him to correct his exercises.

INDECLINABLE VERBS.

(41). Declinable verbs are those which have only one tense. They are—(1) **لَيْسَ** “he is not,” **عَسَى** “perhaps,” which have only a preterite.

(2) The following which are only found in the imperative: **هَاتِ** “give,” **تَعَالِ** “come.”

These are declined like a regular imperative, thus—

PLURAL.		DUAL. Common.	SINGULAR.	
Fem.	Masc.		Fem.	Masc.
هَاتِينَ	هَاتُوا	هَاتِيَا	هَاتِي	هَاتِ

Some grammarians include هَلَمَّ, which is, however, not properly a verb; it is most frequently found in the expression هَلَمَّ جَرًّا, literally, "take and drag along" = "and so on."

THE NOUN.

(42). In the category of nouns the Arabs include also pronouns and certain prepositions, adverbs, and interjections. Nouns are either primitive or derived.

PRIMITIVE NOUNS.

Primitive nouns are those which cannot be referred to any verbal root. The following are the most common forms of primitive nouns.

1. Triliterals.

MEASURES. EXAMPLES.

فَعْلٌ	فَرَسٌ	horse.
فَعْلٌ	عُنُقٌ	neck.
فَعْلٌ	إِبِلٌ	camel.
فَعْلٌ	صُرْدٌ	a sort of bird.
فَعْلٌ	عِنَبٌ	grape.

MEASURES. EXAMPLES.

فَعْلٌ	قَلْبٌ	heart.
فَعْلٌ	كَتِفٌ	shoulder.
فَعْلٌ	عَضْدٌ	arm.
فَعْلٌ	قِفْلٌ	lock.
فَعْلٌ	حِمْلٌ	load.

2. Quadriliterals.

MEASURES. EXAMPLES.

فَعْلٌ	جَعْفَرٌ	small stream.
فَعْلٌ	دِمَقْسٌ	silk.
فَعْلٌ	عَصْفَرٌ	saffron (in flower).
فَعْلٌ	دِرْهَمٌ	a dirhem (δραχμή, a coin).

MEASURES. EXAMPLES.

فَعْلٌ	قَرْمِزٌ	crimson.
فَعْلٌ	عَلِيطٌ	stout.
فَعْلٌ	جَنْدَبٌ	species of locust.
فَعْلٌ	فَسَبَلٌ	misfortune.

3. Quinqueliterals.

MEASURES. EXAMPLES.

فَعْلَلْ سفرجل quince.

فَعْلَلْ قِرطَعْب cloud.

MEASURES. EXAMPLES.

فَعْلَلْ تَدْعِيل stout (a camel)

فَعْلَلْ جَحْمَرَش an old woman.

Primitive nouns such as "a horse," "a camel," etc., cannot of course be reduced to rule, and must be learnt by practice.

NOUNS DERIVED FROM VERBS.

(43). I have already treated of the nouns immediately derived from verbs, and corresponding more or less to our participles. There are a great many other forms expressive of specific ideas which may be studied with advantage; the principal of these are the following.

1. Trades and offices are of the measure فَعَالَة; as

صِنَاعَة craft, artizanship.

تِجَارَة trading.

خِيَاطَة tailoring.

زِرَاعَة agriculture.

كِتَابَة office of secretary.

وِزَارَة office of vizier.

وَلَايَة office of viceroy.

خِلَافَة office of Caliph.

2. Pains of the body are of the measure فَعَال; as

صُدَاع headache.

زُكَام catarrh.

سُعَال cough.

كُبَاد liver complaint.

3. Sounds are of the measure فَعَال or فَعِيل; as

صُرَاح cry.

نُبَاح bark.

نُهَاق bray.

نُهَات roar.

صَفِير whistling.

صَهِيل neigh.

شَهيق sob.

4. Motion, commotion, or emotion are expressed by the form **فَعْلَان**, and sometimes **فَعِيلٌ**; as

خَفَقَانٌ palpitating, fluttering.	دَوْرَانٌ revolving.
جَرَّانٌ running.	رَجِيلٌ departure.

5. Flight or avoidance by **فَعَالٌ**; as

فِرَارٌ flight.	شِرَارٌ "bolting," running off.
نِفَارٌ flight, aversion.	إِبَاءٌ refusal.

6. A small portion is expressed by **فَعْلَةٌ**; as

كِسْرَةٌ a broken crust.	خِرْقَةٌ a rag.
قِطْعَةٌ a fragment.	

7. A small quantity, by **فَعْلَةٌ**; as

قُبْضَةٌ a handful.	شُرْبَةٌ a drink (of water, etc.).
نَبْذَةٌ a trifle.	

8. Colour in the abstract, by **فَعْلَةٌ**; as

حُمْرَةٌ redness.	صَفْرَةٌ yellowness.
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9. Small pieces, refuse, by **فَعَالَةٌ**; as

قِرَاصَةٌ clippings, filings.	كُنَاسَةٌ sweepings.
بِرَادَةٌ filings.	

THE GENDERS OF NOUNS.

(44). There are only two genders in Arabic, masculine and feminine; some words, however, have only one form for both, and may therefore be called of the common gender. The neuter does not exist, but its place is most commonly supplied by the feminine.

The following are feminine :

1. Proper names of women, as هِنْدٌ "Hind," مَرْيَمٌ "Mary," and nouns applicable only to females, as أُمٌّ "a mother," أُخْتُ "a sister," حَامِلٌ "pregnant."

2. Nouns ending in ة, as ضَارِبَةٌ "a striker" (female), unless the sense be opposed to it; خَلِيفَةٌ "Caliph;" and some proper names of men, as عُبَيْدَةُ "Obeideh," طَلْحَةُ "Talhah."

3. Nouns ending in ي, as سُلْمَى "Sulmá" (a proper name), حُسْنَى "most beautiful" (female), ذِكْرَى "remembrance," دُنْيَا (for دُنْيَى) "the world."

[If this ي is not a grammatical termination, but belong to the root, it may be masculine.]

4. Nouns ending in آ, as الْخَنْسَاءُ "Khansá" (a proper name), حَمْرَاءُ "red," كِبْرِيَاءُ "grandeur, sublimity," صَحْرَاءُ "desert."

5. Proper names of towns and countries, as مِصْرٌ "Egypt," الشَّامُ "Syria."

6. Names of wind, fire, or wine, as رِيحٌ "wind," شَمَالٌ "the north wind," نَارٌ "fire," خَمْرٌ "wine."

7. The double parts of the body, as يَدٌ "hand," عَيْنٌ "eye," كَتِفٌ "shoulder," رِجْلٌ "foot." (Some others which are not double are also feminine, as بَسٌّ "tooth," كَبِدٌ "liver.")

8. Collective nouns, especially when they add ة to express an individual of the species, as حَمَامٌ "dove" (the genus dove), حَمَامَةٌ "a dove."

9. All "broken" plurals.

10. The following nouns are considered as feminine,

although they do not all come under the heads given above.

أَرْضُ	earth.	شَمْسٌ	sun.
أَرْنَبٌ	hare.	ضَبٌ	hyena.
أَعْي	viper.	ضِلَعٌ	rib.
بُيْرٌ	well.	عُرُوسٌ	prosody.
تُعَلْبٌ	fox.	عَصَا	staff.
جَهَنَّمُ	Hell. See above, 6.	عَقْرَبٌ	scorpion.
جَحِيمٌ		فَهْدٌ	cheetah (hunting leopard).
سَعِيرٌ		فَأْسٌ	axe.
سَقَرٌ		فِرْدَوْسٌ	Paradise.
لَظَى		قَوْسٌ	bow.
حَرْبٌ	war.	كَأْسٌ	cup.
خَمْرٌ	wine.	مُوسَى	razor.
دَارٌ	house.	نَارٌ	fire.
دِرْعٌ	coat of mail.	نَعْلٌ	sandal.
دَلْوٌ	bucket.	نَفْسٌ	soul.
رَحَى	hand-mill.	يَمِينٌ	oath.
سُوقٌ	market.		

FORMATION OF THE FEMININE FROM THE MASCULINE.

(45). The feminines of masculine nouns are formed as follows.

1. The ordinary method is by adding ^{سَ} ; as

ضَارِبٌ fem. ضَارِبَةٌ a striker.
مَضْرُوبٌ ,, مَضْرُوبَةٌ struck.

يَ and لَ before ت become ا; as

فَتًى a youth, fem. فَتَاةٌ a young girl.

2. Nouns of the form فَعْلَانُ make their feminines in فَعْلَايَ; as

مَسْكِرَانُ drunk, fem. مَسْكِرَايَ
غَضَبَانُ angry, ,, غَضَبَايَ

But فَعْلَانُ and فَعْلَانُ make their feminines in the usual manner فَعْلَانَةٌ and فَعْلَانَةٌ; as

نَدَمَانُ repentant, fem. نَدَمَانَةٌ
عُرْيَانُ naked ,, عُرْيَانَةٌ

3. أَفْعُلُ when it expresses the comparative or superlative makes its feminine فُعْلَايَ; as

أَكْبَرُ greatest, fem. كَبْرَى
أَصْغَرُ smallest ,, صَغْرَى
أَوَّلُ first (for أَوَّلُ) ,, أُولَى
آخِرُ (for آخِرُ) ,, أُخْرَى

4. أَفْعُلُ when it is descriptive of colour or deformity has for its feminine فَعْلَايَ; as

أَحْمَرُ red fem. حَمْرَايَ
أَصْفَرُ yellow ,, صَفْرَايَ
أَحْدَبُ hump-backed ,, حَدْبَايَ

5. فَعُولٌ when it has the signification of فَاعِلٌ has no different form for the feminine, as

صَبُورٌ a patient man.

صَبُورَةٌ a patient woman.

But ^{سُ}فَعُول with the signification of ^{سُ}مَفْعُول makes ^{سُ}فَعُولَة in the feminine, as

^{سُ}مَرْكُوب a riding horse or camel, fem. ^{سُ}مَرْكُوبَة
^{سُ}حَلُوب a milch camel „ ^{سُ}حَلُوبَة
^{سُ}رَسُول a messenger (one sent) „ ^{سُ}رَسُولَة .

6. *Vice versa* ^{سُ}فَعِيل in the sense of ^{سُ}مَفْعُول has only one form for the masculine and feminine, as

^{سُ}رَجُل قَتِيل a murdered man
^{سُ}إِمْرَأَة قَتِيل a murdered woman
^{سُ}رَجُل جَرِيح a wounded man
^{سُ}إِمْرَأَة جَرِيح a wounded woman,

while ^{سُ}فَعِيل with the meaning of ^{سُ}فَاعِل makes ^{سُ}فَعِيلَة in the feminine.

^{سُ}شَفِيع an intercessor, fem. ^{سُ}شَفِيعَة .
^{سُ}نَصِير a helper, „ ^{سُ}نَصِيرَة .
^{سُ}لَطِيف nice, „ ^{سُ}لَطِيفَة .

The other forms of the intensive nouns ^{سُ}مَفْعَل, ^{سُ}مَفْعَل, and ^{سُ}مَفْعِيل, being also nouns of instrument, do not take the feminine termination, with the exception of ^{سُ}عَدُو “an enemy,” fem. ^{سُ}عَدُوَة; ^{سُ}مِسْكِين “a poor person,” fem. ^{سُ}مِسْكِينَة; ^{سُ}مِيقَان “speaking the truth,” fem. ^{سُ}مِيقَانَة.

7. Nouns which by their nature can only apply to females neither require nor take a feminine termination, as

^{سُ}حَامِل pregnant.
^{سُ}طَالِق a divorced wife.
^{سُ}نَاهِد } a girl with swelling breasts.
^{سُ}كَاعِب }
^{سُ}حَائِض menstruating.

COMMON GENDER.

(46). The following nouns are used either as masculine or feminine :

إِزَارٌ veil.	صَاعٌ a dry measure.
إِصْبَعٌ finger.	فُضْحِي forenoon.
نَدْيٌ breast.	ضَرْبٌ honey.
تُرَى earth.	طَرِيقٌ road.
جَنَاحٌ wing.	عَجَزٌ buttocks.
حَالٌ state, condition.	عُرْسٌ wedding.
حَانُوتٌ store, shop.	عَسَلٌ honey (wild).
رَجَمٌ womb.	عُقَابٌ eagle.
رُمْحٌ lance.	عُنُقٌ neck.
سَبِيلٌ road.	عَنْكَبُوتٌ spider.
سَرَى night journey.	فَرَسٌ horse or mare.
سِكِّينٌ knife.	فُلُكٌ ship.
سِلَاحٌ arms.	قَدَرٌ pot, kettle.
سُلْطَانٌ dominion.	قَفَا nape of the neck.
سَلَمٌ peace.	قَوْسٌ bow.
سُلَمٌ staircase, ladder.	كِرَاعٌ shin-bone.
سَمَاءٌ heaven.	لِسَانٌ tongue.
شَعِيرٌ barley.	لَيْلٌ night.
صِرَاطٌ way.	مِسْكٌ musk.
صُلَحٌ peace.	مَعَى intestines.
صَلِيفٌ side of the neck.	مِلْحٌ salt.

All nouns not included in the foregoing categories are masculine.

NOTE ON THE TERMINATION ى.

(47). The termination ى expresses either the feminine gender or unity.

1. In derived nouns it generally serves to mark the feminine of the individual to which the quality or action applies; as ضَارِبَةٌ "a female striker" (as distinguished from a male striker).

2. In primitive nouns it serves to mark the feminine generally; as غُلَامٌ "a slave boy" (as a class), غُلَامَةٌ "a slave girl" (as a class).

3. Sometimes it distinguishes the individual from the species; as نَمْرٌ "fruit," نَمْرَةٌ "a fruit."

4. It distinguishes singular from plural, as هِجْءَةٌ "a gift," هِجْءٌ "gifts."

5. And sometimes *vice versa*, as جَمَّالٌ "a camel driver," جَمَّالَةٌ "camel drivers."

6. It is used also to compensate for a letter which has been dropped or apocopated, as إِقَامَةٌ for إِقْوَامٌ.

7. It serves to corroborate the plural, as صَيَّاقِلَةٌ "polishers."

8. And, lastly, it is used as a sign of intensity, as عَلَّامٌ "a learned man," عَلَامَةٌ "a very learned man;" رَاقٍ "a reciter," رَاقِيَةٌ "a professed reciter."

Note.—The pronominal ت (fem.) is written ت at the end of verbs, as ضَرَبْتَ; and ى at the end of nouns, as ضَارِبَةٌ.

DECLENSION OF NOUNS.

THE CASES.

(48). Arabic nouns have three cases, the nominative or subjective, accusative or objective, and genitive or dependent. [I shall use the terms subjective, dependent, and objective as more in accordance with the principles of Arabic grammar.] These cases seem originally to have

been expressed by the three long vowels , , ا and ي (see p. 7). To these *tenwin*, i.e. the nasal vowels, succeeded for the indefinite noun, and the short vowels were employed in the definite noun, thus:

	INDEFINITE.	DEFINITE.	
		With the Article.	With Pronouns.
Subjective	كِتَابٌ a book.	الْكِتَابُ	كِتَابِي
Dependent	كِتَابٍ of a book.	الْكِتَابِ	كِتَابِي
Objective	كِتَابًا a book.	الْكِتَابَ	كِتَابِي

THE ANCIENT DECLENSION.

(49). Some few nouns retain the ancient form of declension; they are the following: أَبٌ "father," أَخٌ "brother," حَمٌ "father-in-law," هُنَّ "thing," ذُو "possessor," فَمٌ "mouth," as

	Indefinite.	With the Article.	With Pronouns.	In Construction.
Subjective	أَبٌ a father.	الْأَبُ	أَبِي	أَبُو زَيْدٍ
Dependent	أَبٍ	الْأَبِ	أَبِي	أَبِي زَيْدٍ
Objective	أَبًا	الْأَبَ	أَبِي	أَبَا زَيْدٍ

From this it will be seen, that for these nouns to take the ancient form of declension they must be placed in construction with an affixed pronoun or a following noun. They may also be declined like ordinary nouns:

Subjective	أَبُهُ	أَبُ زَيْدٍ
Dependent	أَبِي	أَبِ زَيْدٍ
Objective	أَبَهُ	أَبَ زَيْدٍ

As أَبُهُ أَتَدَّى عَدِي فِي الْكَرَمِ وَمَنْ يَشَابَهُ أَبَهُ فَمَا ظَلَمَ

"Adī follows the example of his father in generosity,

And he who resembles his father is not in fault."

Or they may take | in all three cases, thus :

Subjective	أَبَا	أَبَا
Dependent	أَبَا	أَبَا
Objective	أَبَا	أَبَا

As **إِنَّ أَبَاهَا وَأَبَا أَبَاهَا** **قَدْ بَلَغَا فِي الْمَجْدِ غَايَتَاهَا**

“Verily her father and her father’s father

Have reached the same limit to which she has arrived.”

فَمَ and **هَنَ** may be declined in the ordinary manner, or after the ancient manner, as

	With the Article.	With Pronouns.
Subjective	فَمَ	فَمُهُ or فَوُهُ
Dependent	فَمَ	فَمِهِ , فَمِيهِ
Objective	فَمَا	فَمَهُ , فَمِيهِ

	With Pronouns.	With a Noun.
Subjective	فَمِي or فَمِي	فَمَزِيدٍ or فَمَزِيدٍ
Dependent	فَمِي , فَمِي	فَمَزِيدٍ , فَمَزِيدٍ
Objective	فَمِي , فَمِي	فَمَزِيدٍ , فَمَزِيدٍ

ذُو signifying “possessor,” is always declined in the ancient manner ; thus

Subjective	ذُو	as ذُو مَالٍ
Dependent	ذِي	,, ذَا مَالٍ
Objective	ذَا	,, ذِي مَالٍ

THE CASES OF NOUNS WITH A WEAK FINAL RADICAL.

(50). The existence of a weak radical at the end of a noun must obviously affect the case endings ; the

following results (already treated of, see p. 74) must be remembered :

Nouns of the measure **فُعْلٌ** from verbs with a final **و** in the root, change the **و** into **ا** by *f'*, as **رِضًا** for **رِضَو**.

Nouns of the measure **فُعْلٌ** from verbs with a final **ي**, change the **ي** into **ى**, as **فَتًى**.

Nouns of more than three letters, of the form **عَلَّ*****, whether from a final radical **و** or **ي**, make their termination in **ى** : as **مُرْتَمًى**, from **رَمَى** ; **مَلْهًى**, from **لَهَا** (لَهُ).

Nouns ending in **و** or **ي** change that termination into **ـ** by *g'*.

Examples : **رِضًا** "satisfaction;" **فَتًى** "a youth;" **قَاضٍ** "a Cadi."

MEASURE.		INDEFINITE.	DEFINITE.	
			With Article.	With Pronoun.
فِعْلٌ	Subjective	رِضًا for رِضَو	الرِّضَا	رِضَاهُ
	Dependent	رِضًا „ رِضَو	الرِّضَا	رِضَاهُ
	Objective	رِضًا „ رِضَوَا	الرِّضَا	رِضَاهُ
فَعْلٌ	Subjective	فَتًى „ فَتًى	الْفَتَى	فَتَاهُ (or فَتْيُهُ)
	Dependent	فَتًى „ فَتًى	الْفَتَى	فَتَاهُ (or فَتْيُهُ)
	Objective	فَتًى „ فَتًى	الْفَتَى	فَتَاهُ (or فَتْيُهُ)
فَاعِلٌ	Subj.	قَاضٍ for قَاضِي	القَّاضِي	قَاضِيهِ
	Depend.	قَاضِي „ قَاضِي	القَّاضِي	قَاضِيهِ
	Obj.	قَاضِيًا „ قَاضِيًا (regular)	القَّاضِي (regular)	قَاضِيَهُ (regular)

IMPERFECTLY DECLINED NOUNS.

(51). Certain words are not susceptible of *tenwin*, and employ *fethah* both in the dependent and objective case. Such nouns may be arranged in four classes.

1. *a.* Proper names which have been changed from their original form ; as

عَمْرُ Omar, originally عَاوِرُ the one who lives.

زُحَلْ Zuhel (the planet Saturn) ,, زَاوِلُ the loiterer.

b. Foreign proper names of more than three letters, or in which the middle consonant is pointed with a vowel ; as يَوْسُفُ "Joseph," اِبْرَاهِيْمُ "Abraham."

Note.—Such proper names as سَلِيْمٌ or نُوحٌ are declined ; the first, because it is an Arabic word, and the second, because it has three letters, the middle one of which is quiescent.

2. *a.* Distributive or collective numerals from 1 to 4.

أَحَادٌ ones, } to { رِبَاعٌ fours.
مَوْحِدٌ one by one, } to { مَرْبِعٌ four by four.

Some grammarians include the remaining numerals up to ten ; viz.—

خَمَاسٌ fives, } to { عَشَارٌ tens.
مَحْمَسٌ five by five, } to { مَعْشَرٌ ten by ten.

b. أَخْرُ plural of أَخْرَى (fem. of أَخْرَى), and such words as جَمْعُ "all," كَثَرُ "some," بَعْضُ "some," بَعْضُ "few," which are analogous to the numerical forms above given.

c. Nouns of the form أَفْعَلٌ, if nouns of colour or description, and not making the feminine in ة ; as أَفْضَلُ "more accomplished," أَحْمَرُ "red."

Note.—Such words as أَرْبَعٌ "four" (fem.), being neither descriptive nor comparative, and other nouns of the same form, which moreover make the feminine in ة, are declined.

3. *d.* Nouns of the form فَعْلَانُ, if they are adjectival or descriptive, and do not make their feminine in ة, as سَكْرَانُ

“drunk,” feminine سَكْرِي; but if the first syllable be pointed with َ, as عُرْيَان “naked,” or if they have a substantival sense, as صَوَان “a flint,” or make feminines in ة, as نَدَمَان, fem. نَدَمَانَةٌ “repentant,” they are declinable.

4. The following nouns ending in ى or آ; (1) if that termination mark the feminine, as ذِكْرَى “remembrance,” صَجْرَاء “a rock.” (2) Proper names, as زَكْرِيَّا. (3) Broken plurals, as جَرَحَى “wounded,” أَصْدِقَاء “friends.” (4) Descriptive or passive adjectives, as حُبْلَى “pregnant,” حَمْرَاء “red.”

Note.—Proper names ending in ة, whether masculine or feminine, as طَلْحَةُ and فَاطِمَةُ, are imperfectly declined.

5. Proper names of *females* not ending in ة, if they have more than three letters, or if they have three letters the middle one of which is pointed with a vowel, as زَيْنَب “Zeinab” (a woman’s name), سَقْر “Hell”; but if they are of three letters, and the middle one is quiescent, they may be either declined or not, as

هِنْد or هِنْد Hind (a woman’s name).

هِنْد { هِنْد “ ”
هِنْدًا “ ”

Note.—Compound proper names are treated of in the Syntax.

6. Proper names ending in اُن, as عِمْرَان.

7. Proper names having a verbal form, as أَحْمَد “Ahmad”; or if they appear actually part of a verb, as يَزِيد “Yazid,” شَمَر “Shammar” (Shomer).

8. Broken plurals which have two letters after an

inserted *alif*, as مَسَاجِدُ “places of worship,” جَوَامِعُ “mosques,” دَوَابُّ “beasts of burden” (for دَوَابُّ); or which have three letters after the inserted *alif*, the middle of such letters being a quiescent ي, as مَصَابِيحُ “lamps,” and قَنَادِيلُ “candles.”

[The omission of *tenwin* in these forms probably arises from the operation of the principle advocated in (5), p. 8, respecting the shortening of vowels which do not receive the accent.]

Exception.—When a *z* follows such letters, the plural is declined, as صَيَاقِلُهُ “polishers.”

Note.—All indeclinable nouns when in construction or preceded by the article take *kesrah* in the oblique case, as مَرَرْتُ بِأَفْصَلِكُمْ.

Sometimes by poetical license an imperfectly declined noun is made declinable, as in the following verse:—

فَكَانَ فِي أَحْسَنِ صُورَةِ يُوسُفَ . وَكَانَنِي فِي الْحَزَنِ قَلْبُ أَبِيهِ

“’Tis as though he in his beauty were Joseph’s form,

And as though I, in my grief, were his (Joseph’s) father’s heart.”

Where يُوسُفَ is improperly used for يُوسُفَ.

INDECLINABLE NOUNS.

(52). Some nouns are altogether indeclinable, as نَقْطَوِيَّةٌ “Niftawaihi,” سَبَوَائِيَّةٌ “Sibawaihi.” صَمٌ and صَمَةٌ “silence!” though indeclinable, when definite drop the *tenwin* and become صَمٌ, صَمَةٌ, the difference in meaning being that the former is vaguer and more general.

THE NUMBERS OF NOUNS.

(53). There are three numbers in Arabic nouns, singular, dual, and plural.

THE DUAL.

(54). The dual has only one form to express the dependent and objective cases; the terminations are—

	MASCULINE.	FEMININE.
Subjective	—ان	—تان
Dependent, } Objective }	—ين	—تين

In construction, or when followed by an affixed pronoun, the *ي* is dropped.

The rules of permutation which hold in verbs apply equally to nouns.

In trilateral nouns ending with *short alif*, such as عَصَا (for عَصَو) “a staff,” فَتَى (for فَتَي) “a youth,” the original radical must be restored in forming the dual, thus عَصَوَان and فَتَيَان. But if there be more than three letters, the *ي* is retained, even although the original radical may be و, as مَرْتَمَى (from رَمَى) “thrown,” مِلْهَى (from لَهَى) “a musical instrument,” “a toy,” both of which make their dual with *ي*, as مَرْتَمَيَان and مِلْهَيَان.

It may be taken as a rule that final *alif* when it occurs later than the third letter in a word is to be written *ي*.

In weak nouns ending in *long alif* followed by *hemzeh* the following rules hold.

If the termination is the sign of the feminine, as حَمْرَاء “red,” صَخْرَاء “a rock,” we may use either *hemzeh*, or *ي* in adding on the dual termination, as

حَمْرَيَان or حَمْرَاوَان, حَمْرَاءَان

صَخْرَيَان or صَخْرَاوَان, صَخْرَاءَان

But of these the second is most common.

If the termination be added to the root without being a feminine sign, you may either leave it unchanged or change it to و, as from عِلْبَاءٌ “a sinew in the neck,” dual عِلْبَاوَانِ or عِلْبَاوَانِ.

If it be substituted for a radical letter, as كِسَاءٌ (from كَسَو), we may either leave it unchanged or change it into وَاو, as كِسَاوَانِ and كِسَاوَانِ.

Words of over five letters may drop the final *alif* in the dual, although the insertion of the euphonic و is the more regular method, as قَاصِعَاءٌ “a jerboa’s hole,” dual قَاصِعَاوَانِ or قَاصِعَاوَانِ.

The two following nouns

سُكُوءٌ خصية, testicles,

سُكُوءٌ آية, buttocks,

in forming the *dual* reject the feminine termination ة, as in the following verse from the *Hamásah*.

كَانَ خَصِيئِهِ مِنَ التَّدْلِيلِ سَعَى جَرَابٍ فِيهِ ثِنْتَا حَنْظَلٍ

“Fit quasi duo ejus testiculi huc illuc fluitantes pera essent e corio facta ac longo jam usu attrita, intra quam duæ cucurbitæ inclusæ sint.”

This verse presents an instance of an another grammatical peculiarity, namely, the use of ثِنْتَانِ, the numeral *two*, instead of the dual of the noun حَنْظَلَانِ. There appears to be an ellipse of some such word as حَبَّة *grain*, as in the Persian idiom دودانه سیب “two apples.”

THE PLURAL.

(55). The plural in Arabic is formed either by affixes or by a modification of the original form of the singular, as in English we say ship, pl. ships; man, pl. men.

The first kind is called technically a regular plural ; the second a broken plural.

The regular plural has only one form for the dependent and objective cases.

If the singular be a regularly formed participial measure, the plural is made by addition : as

Masc.	وَنٌ — nom.	} This is an expansion of the singular termination ـُنْ , for as $\text{ـُنْ} = \text{وُنْ}^{\text{و}}$, so $\text{وُنْ}^{\text{و}} = \text{وُؤُؤ}$.
„	وِنٌ — oblique	

Fem.	أَتٌ —	} This is an expansion of the regular feminine affix ـِة .
„	أِتٌ —	

REGULAR MASCULINE PLURAL.

(56). The regular masculine affixed form is only used for—

1. Nouns of a participial form derived from verbs making their feminine in ـِة and signifying rational beings.

2. Proper names of men, provided they consist of a single word, and do not end in ـِة .

3. Diminutives of proper names of the description just mentioned, and diminutives of ordinary nouns, provided they denote rational beings, and are of the masculine gender, as

رَجُلٌ a little man, plural رَجُلُونَ

4. Relative adjectives ending in ـِة .

5. Nouns of the measure أَفْعُلٌ provided they have the comparative or superlative meaning.

It cannot be used in nouns which are common to both genders, as

جَرِيحٌ wounded. صَبُورٌ patient.

There are a few words which form exceptions to the rules above given; they are

ابن son,	plural	بنون
اهل family,	„	اهلون
ذو possessor,	„	أولو and ذوو
عالم world, universe,	„	عالمون
ارض earth,	„	ارضون
عشر ten,	„	عشرون twenty.

(And the other cardinal numbers, thirty, forty, etc., between twenty and ninety.)

سنة year,	plural	سِنُون
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Together with all nouns similar to the last, *i.e.* nouns of which the last radical is cut off and a *z* added by way of compensation, as مائة “a hundred,” مَمُون; عِصَّة “a thorny tree,” عِصُون.

A peculiarity of the class of plurals last mentioned is that in the dependent case they may be treated as broken plurals, and declined throughout; *e.g.*

Sub. سِنِين	Dep. سِنِين	Obj. سِنِينَا
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When the last letter of a noun is a weak, *و*, *ي* or *tenwin* — the rules given on p. 75 for the change in the termination of the aorist of verbs and of nouns must be applied.

قَاضِي a judge,	plural	{ قَاضُونَ by ة.
		{ قَاضِينَ „ ز.
مُصْطَفَى Mustafá,	„	مُصْطَفُونَ „ ه.

Before a *hemzet el-wasl* these lose their ن and take — and — respectively, as مُصْطَفَى إِلَه, pl. مُصْطَفَوْا إِلَه.

In construction with a following noun the regular plural loses its final *ن*, as

ضَارِبُو زَيْدٍ the strikers of Zeid.

FEMININE REGULAR PLURAL.

(57). In forming the regular feminine plural, nouns of the form *فَعْلَةٌ* remove the *sukún* and point the second radical like the first, making the plural *فَعْلَاتٌ*; unless the second radical be weak, in which case the *sukún* is not removed, as

بَيْضَةٌ an egg, plural بَيْضَاتٌ.

[The Benu Hudheil do not observe this rule, as the following verse, describing an ostrich, by one of their poets, proves—

أَخُو بَيْضَاتٍ رَائِحٍ مُتَاوِبٍ

“The brother of eggs going to and fro night and morn.”]

If the noun be adjective the *sukún* remains. Sometimes it is retained improperly by poetical license, as in the verse

فَتَسْتَرِيحُ النَّفْسُ مِنْ زَفَرَاتِهَا

“And the soul shall rest from its sighing.”

Nouns *substantive* of the form *فَعْلَةٌ* make their plural *فَعْلَاتٌ*, and sometimes for the sake of euphony *فَعِلَاتٌ*. If the weak letter be *ي* the *dhammah* must not be employed.

When the second and third radicals are alike, the *sukún* is retained in all cases in forming the regular feminine plural; as *شِدَّةٌ* pl. *شِدَّاتٌ* “attack;” *رِدَّةٌ* pl. *رِدَّاتٌ* “rejection;” *غُدَّةٌ* pl. *غُدَّاتٌ* “glanders.”

أَتْ becomes أَتْ

وَأَتْ (from final و) ,, وَأَتْ

يَأَتْ (from final ي) ,, يَأَتْ

N.B. $\bar{\text{a}}$ whether singular or plural becomes ت when followed by a vowel, as إِخْوَةٌ "brothers," إِخْوَتُهُ "his brothers."

آ when in construction becomes آ in the dependent case (see p. 14); these follow the ordinary rule of permutation; e.g. subj. نِسَائُهُ "his women," dep. نِسَائِهِ.

But if the second radical be weak, as دِيمَةٌ "perpetual rain," the *sukūn* may remain and the letter be pointed with *fethah*, because the Arabs are averse from the sound *y*, which results from pointing ي with *kesrah*.

If the last radical be weak, as رِشْوَةٌ "bribery," the *sukūn* may either remain or the letter be pointed with *fethah*; thus, pl. رِشْوَاتٌ¹ or رِشَوَاتٌ.

But if the first radical has *dhammah* or *kesrah*, such change must not be made, as ذِرْوَةٌ pl. ذِرْوَاتٌ "pinnacle."

Nouns substantive of the form نُعْلَةٌ make the plural نُعْلَاتٌ as حُجْرَةٌ pl. حُجْرَاتٌ "retirement," "a chamber," and sometimes نُعْلَاتٌ.

[The Benu Tamīm allow the *sukūn* to remain in this case, but if the second radical be weak, as in دَوْلَةٌ "vicissitude,"² the *sukūn* may remain, and it may be pointed with *fethah*, as دَوْلَاتٌ or دُولَاتٌ.]

The regular feminine plural in أَت is frequently used in nouns which have a neuter sense, as

حَمَّامٌ bath, حَمَّامَاتٌ pl.
رَمَضَانٌ the month Ramaḍhan, ,, رَمَضَانَاتٌ

¹ See p. 60, note 2.

² دَوْلَةٌ is considered by some as equivalent in meaning to دَوْلَةٌ "a state or dynasty."

BROKEN PLURALS.

(58). There are two kinds of plurals recognized by the Arabic grammarians ; namely, the plural of paucity, and the plural of multitude.

The plural of paucity expresses any number between three and ten.

The plural of multitude denotes any number from ten to infinity.

So also a plural form, where only one exists, is necessarily common to both, but most nouns have two or more forms.

When a plural of such a noun is required, it is for the most part formed on the measure of the regular feminine plural by affixing أَتْ.

The plural of a plural cannot be less than nine.

The plural of paucity, as well as the sound or regular plural, cannot be less than three or more than ten (unless this be the only form of plural in use for a particular noun, in which case there can obviously be no such limitation).

PLURAL OF PAUCITY.

(59). There are four measures of the plural of paucity :

أَفْعَلٌ as أَرْجُلٌ from رَجُلٌ foot.

فِعْلَةٌ ,, غِلْمَةٌ ,, غُلَامٌ slave.

أَفْعَلَةٌ ,, أَكْسِيَّةٌ ,, كِسَاءٌ dress. (This only occurs in words which have the penultimate a long vowel).

أَفْعَالٌ ,, أَحْمَالٌ ,, حِمْلٌ load. This is common to plurals of multitude also.

The first and last forms are capable of having a second plural formed from them on the ordinary measure of quadrilaterals, *i.e.* أَفَاعِلُ and أَفَاعِلُ.

The sound plural and the plural of paucity denote several *individuals*, while the broken plural denotes rather the *whole class*.

(60). Nouns implying multitude, if they have not a singular, as قَوْمٌ "people," "a tribe," and plural nouns (unless the singular be distinguished by ة, as شَجَرٌ "trees," شَجَرَةٌ), are called analogues of the plural شِبْهُ الْجَمْعِ.

GENDER OF BROKEN PLURALS.

(61). Broken plurals are invariably treated as feminine; thus a certain poet says,

إِنْ قَوْمِي تَجَمَّعُوا وَبِقَتْلِي تَحَدَّثُوا
لَا أَبَالِي بِجَمْعِهِمْ كُلُّ جَمْعٍ مُؤَنَّثٌ

"Verily my people collected together,
And talked of murdering me;
I care not for their collecting—
Every crowd (or *plural*) is *effeminate*!"

FORMS OF BROKEN PLURALS.

(62). There are three forms of broken plurals.

1. That which inserts an additional letter among the original letters of the singular, as رِجَالٌ plural of رَجُلٌ.

2. That which rejects a letter, as رُسُلٌ, the plural of رَسُولٌ "an apostle."

3. That which changes the vowels only, as أُسَدٌ plural of أَسَدٌ "lion."

Irregular broken plurals are formed from trilateral nouns and from some of the quadrilateral verbal nouns treated of in p. 46.

PLURAL OF QUADRILITERALS.

(63). The measure for the plurals of quadrilaterals, excluding those mentioned in the last paragraph, may be regularly represented by the signs ⁽⁴⁾ (3) ⁽²⁾ (1), which will be found to embrace all the forms فَعَاعِلُ, فَوَاعِلُ, مَفَاعِلُ, etc., as the position of any of the three radicals in the form is immaterial. Thus from مَفَاتِحُ "key," we get ⁽⁴⁾ (3) ⁽²⁾ (1) مَفَاتِحُ = مَفَاتِيحُ (the - changing the ا into ي), where the first radical ف of the root occurs in the second place of the measure (2). And from جَوَاهِرُ "jewel," we have ⁽⁴⁾ (3) ⁽²⁾ (1) جَوَاهِرُ = جَوَاهِرُ, where the first radical ج occurs in the first place (1).

PLURALS OF QUINQUELITERALS.

(64). In words of five or more letters all above four are cut off in forming the plural, as

عَنْدَلِيْبٌ nightingale, plural عَنَادِلُ (يَب) ⁽⁴⁾ (3) ⁽²⁾ (1)
سَفَرَجَلٌ quince, ,, سَفَارِجُ (ل) ⁽⁴⁾ (3) ⁽²⁾ (1)

NOTE ON THE FORMATION OF PLURALS.

(65). It is worth remarking that the letters used in the formation of plurals are the same as those which are used in the formation of *tenses*, viz. اَنْيَتْ; in fact, these, the long vowels, and the *tashdid*, or doubling of a consonant, are all the increments in use; they are strictly analogous, both in nouns and verbs; for just as they modify

the action of a verb in a manner corresponding to the modification of the form, so they modify the nature of the noun.

Two main ideas seem to influence the formation of plurals.

1. The addition of one or more letters to express an addition to the sense as in verbs.

2. Marking the opposition between singular and plural.

These are still further influenced by the nature of the vowels used, as a careful study of all the forms will show.

In the measures of the broken plurals, as in the measures of the verbs, the vowels are the characteristic and really important part of the form.

They will therefore exert their usual influence upon a weak letter; thus $\text{مَفَاتِح} = (4) \text{ } ^1(3) \text{ } ^\circ(2) \text{ } (1)$, and should by the rule for the formation of broken plurals from quadriliteral nouns make $\text{'(4) (3) } ^1(2) \text{ } (1)$, that is مَفَاتِح ; but the — is the most important form to preserve, and the $\text{ } ^1$ therefore yields and is changed to ي , the word becoming مَفَاتِيح .

Plurals are for the most part irregular, but some measures are of more common use than others.

TABLES OF BROKEN PLURALS.

(65). The following tables will be found to contain examples of every form of broken plurals in use. The left hand column contains the measures of the singular; the horizontal line at the top of the page gives the measures of the plural.

1. TABLE OF BROKEN PLURALS

فعل	فَعْلَة	فَعْلَة	فعل
فعل	ثور pl. ثِيْرَة or ثَوْرَة ox. زوج pl. زَوَاجَة { husband or wife (yoke fellow). غرد pl. غِرْدَة truffle.	ثور pl. ثِيْرَة ox.	
فعل	Rare. قرد pl. قِرْدَة ape. فيل pl. فَيْلَة elephant.		
فعل	Not from defective verbs. قرط pl. قِرْطَة ear-ring. درج pl. دِرْجَة casket. دب pl. دِبْ بَة bear. كوز pl. كِرْزَة pitcher.	غصن pl. غِصْنَة branch.	
فعل		إخوة pl. إِخْوَة brother. فتى pl. فِتْيَة youth.	أسد pl. أَسْد lion.
فعل			
فعل			

FROM TRILITERAL NOUNS.

فعل S P P	فِعَال S /	فِعُول S P P
	<p>Substantives or triliteral adjectives which make a feminine in ّ. It is rare in hollow and defective verbs. (See also the quadriliterals.)</p> <p>عَبْد pl. عِبَاد slave. بَحْر pl. بَحَار sea. ثَوْب pl. ثِيَاب garment. صَعْب pl. صِعَاب difficult.</p>	<p>This is confined to nouns, and is not formed from those derived from verbs with a medial ّ.</p> <p>بَحْر pl. بَحُور sea. نَفْس pl. نَفُوس soul. دَلْو pl. دَلُوب bucket. بَيْت pl. بِيُوت house. فِلْس pl. فِلُوس a small copper coin.</p>
	<p>قِدَح pl. قِدَاح arrow. ذِئْب pl. ذِيَاب wolf.</p>	<p>حِمْل pl. حَمُول load. نِمْس pl. نِمُوس ichneumon. فِرْس pl. فِرُوس molar (tooth).</p>
	<p>صَلْب pl. صِلَاب hard. رَمَح pl. رِمَاح lance.</p>	<p>جَنْد pl. جُنُود soldier. بُرْد pl. بَرُود cloak. قَفْل pl. قَفُول lock.</p>
<p>أَسَد pl. أَسْد lion. وَتْن pl. وُتْن idol.</p>	<p>جَبَل pl. جِبَال mountain. جَمَل pl. جِمَال camel.</p>	<p>أَسَد pl. أَسْد lion.</p>
<p>نَمِر pl. نَمِر leopard.</p>	<p>.</p>	<p>كَبِد pl. كَبُود liver. وَعِل pl. وُعُول ibex (Syrian).</p>
	<p>رَجُل pl. رِجَال man. سَبْع pl. سِبَاع beast.</p>	

TABLE OF BROKEN PLURALS

	فَعِيل Rare.	أَفْعَال A plural of Paucity; it is used for all trilateral nouns which do not make their plural in أَفْعَال, especially from assimilated and hollow verbs.
فَعْل	عَبْد pl. عِبِيد slave. كَلْب ,, كَلِيب dog.	ثَوْب pl. أَثْوَاب garment. سَيْف ,, أَسْيَاف sword. شَيْءٌ (أَشْيَاءٌ) a thing. يَوْمٌ ,, أَيَّام day. بَيْتٌ ,, أَبْيَات {verse of poetry (distich). وَقْتُ ,, أَوْقَات time.
فِعْل		إِسْمٌ pl. أَسْمَاءٌ name. بُيْرٌ pl. أَبَار or آبَار well. حِمْلٌ ,, أَحْمَال load.
فَعْل		قَفْلٌ pl. أَقْفَال lock.
فَعْل		ابْنٌ pl. أَبْنَاءٌ son. مَطَرٌ ,, أَمْطَار rain. بَابٌ ,, أَبْوَاب door. أَبٌ ,, أَبَاءٌ father. رَحَى (رَحَى) ,, أَرْحَاءٌ handmill.

FROM TRILITERAL NOUNS—continued.

<p style="text-align: center;">أَفْعَلٌ A plural of Paucity, but not from hollow verbs¹; it is used as the plural of all <i>feminine</i> nouns having a long vowel in the penultimate.</p>	<p style="text-align: center;">أَفْعَلَةٌ A plural of Paucity.</p>
<p>س ل و س ل و بحر pl. أَبْحَرُ sea.</p> <p>س ل و و س ل و دلو ,, ادِلِ (ادلو) bucket.</p> <p>س ل و و س ل و ظبي (اظبي) اظِبِ ,, ظبي fawn.</p> <p>س ل و س ل و وجه ,, اوجه face.</p> <p>س ل و س ل و نفس ,, أنفَسَ soul.</p> <p>س ل و س ل و فلس ,, أفلس {a small copper coin.</p>	<p>س ل و س ل و فرخ pl. أَفْرَخَةٌ {chick (young of bird).</p> <p>س ل و س ل و نعل ,, أنْعَلَةٌ sandal.</p>
<p>س ل و س ل و شبل pl. أَشْبَلُ lion's cub.</p> <p>س ل و س ل و رجل ,, ارْجُلُ foot.</p> <p>س ل و س ل و ضلع ,, أضْلَعُ rib.</p>	<p>Rare. س ز ر زر pl. أَزْرَرَةٌ (ازررة) button.</p>
<p>س ل و س ل و قفل pl. أَقْفَلُ lock.</p>	<p>Rare. س ل و برج pl. أَبْرَجَةٌ tower.</p> <p>س ل و س ل و جحر ,, أَجْحَرَةٌ {hole of a reptile.</p>
<p>س ل و س ل و جبل pl. أَجْبَلُ mountain.</p> <p>س ل و س ل و عَصَا (أعصى) أعصِ (عصو) ,, عصا² staff.</p>	<p>Rare. س ل و س ل و زان (زود) أَزْدَةٌ viaticum.</p> <p>س ل و س ل و خال (خول) أَخُولَةٌ {maternal uncle.</p> <p>س ل و س ل و قفا (قفو) أَقْفِيَّةٌ {back of the neck.</p>

¹ س ل و س ل و
عين pl. أعين an eye, is rare.

² See page 104, line 20.

TABLE OF BROKEN PLURALS

	<p>أفعال (Continued).</p>	<p>أفعال (Continued).</p>
فعل	See page 116.	See page 117.
فعل	Ditto.	Ditto.
فعل	Ditto.	Ditto.
فعل	Ditto.	Ditto.
فعل	نمر pl. أنمار leopard.	
فعل	عضد pl. أعضاد arm.	سبع pl. أسباع beast (rare).
فعل	Rare. رطب pl. أرطاب fresh date.	
فعل	إبل pl. آبال camels.	
فعل	عنق pl. أعناق neck.	

FROM TRILITERAL NOUNS—continued.

فَعْلَان	فَعْلَان	فَعَالَةٌ Rare.
	سَقْف pl. سَقَف roof. بَطْن „ بَطْنَان belly.	
حِيتَان pl. حَوْت fish. سِيرَان „ سَوْر wall. عِيدَان „ عَوْد aloes-wood.		
خِرْبَان pl. خَرَب bustard. تِيْجَان (تَوْج) crown. نِيرَان pl. (نُور) نار fire. فَتِيَان (فَتَى) youth. إِخْوَان (أَخُو) أَخ brother.	بَلْدَان pl. بَلَد town. حَمَلَان „ حَمَل lamb. ذَكَرَان „ ذَكَر male.	حِجَارَةٌ pl. حَجَر a stone.
نِغْرَان pl. نِغْر nightingale. صِرْدَان „ صِرْد a kind of bird. جِرْدَان „ جِرْد field rat.		

TABLE OF BROKEN PLURALS FROM TRILITERAL NOUNS—
continued.

	فَعُولَةٌ Rare.	مَفَاعِلُ
فَعْلٌ	Rare. سُـ بَعْلُ pl. بَعُولَةٌ husband. سُـ عَمُّ paternal uncle. سُـ خَالَ { خَوُولَةٌ (خَوْلٌ) } maternal uncle.	سُـ مَشَايِخُ pl. مَشَايِخُ elder, chief.
فِعْلٌ		سُـ شَبَهِ pl. مَشَابِهُ likeness.
فَعْلٌ		سُـ حَسَنُ pl. مَحَاسِنُ beauty.

فَعْلَةٌ	فَعْلٌ	فَعَالٌ	فَعْلٌ	أَفْعَالٌ
فَعْلَةٌ قَرْيَةٌ pl. قَرْيَاتٌ a village. دَوْلَةٌ " دَوْلَاتٌ a dynasty. تَوْبَةٌ " تَوْبَاتٌ a vicissitude.		قَصَاعٌ pl. قَصَاعٌ dish. مَرَارٌ " مَرَارَاتٌ (time) صَيَّاعٌ " صَيَّاعَاتٌ farm.	حَلَقَةٌ pl. حَلَقَاتٌ ring (circle).	
Rare. لِحْيَةٌ pl. لِحْيَاتٌ a beard. جَلِيَّةٌ " جَلِيَّاتٌ an ornament.	قِطْعَةٌ pl. قِطْعَاتٌ fragment. جَلْمَةٌ " جَلْمَاتٌ maxim. لِئْمَةٌ " لِئْمَاتٌ (lock of) hair. بَسِيرَةٌ " بَسِيرَاتٌ character.			أَنْعَمٌ pl. أَنْعَمَاتٌ favours.
فَعْلَةٌ نَحْفَةٌ pl. نَحْفَاتٌ a present. صَوْرَةٌ " صَوْرَاتٌ a form. قُبَّةٌ " قُبَّاتٌ a dome. عَرَّةٌ " عَرَّاتٌ (white mark on a horse's forehead).		رَفْعَةٌ pl. رَفْعَاتٌ (strip, rag, note). بُقْعَةٌ " بُقْعَاتٌ valley.		
فَعْلَةٌ رَقَبَةٌ pl. رَقَبَاتٌ (neck) (nape) of neck). فَرْمَةٌ " فَرْمَاتٌ fruit.				

1 أَمَةٌ makes إِمَوَاتٌ in the plural.

3. TABLE OF BROKEN PLURALS

	فَعْلٌ	فَعْلٌ
فَعَالٌ	قَذَالٌ pl. قَذَالٌ neck.	قَذَالٌ pl. قَذَالٌ neck. سَيَالٌ ,, سَيَالٌ {the thorny acacia.
فِعَالٌ		كِتَابٌ pl. كُتُبٌ book. فِرَاشٌ ,, فِرَاشٌ carpets. Not from defective or doubled verbs. ¹
فُعَالٌ		كُرَاعٌ pl. كُرَاعٌ shin bone.
فَعِيلٌ	قَضِبٌ pl. قَضِبٌ rod.	قَضِبٌ pl. قَضِبٌ rod. سَرِيرٌ ,, سَرِيرٌ {throne, bedstead. نَذِيرٌ ,, نَذِيرٌ one who warns
فَعِيلَةٌ		سَفِينَةٌ pl. سَفِينٌ boat. صَحِيفَةٌ ,, صَحِيفَةٌ page, folio.
فُعُولٌ	رَسُولٌ pl. رُسُلٌ messenger.	رَسُولٌ pl. رُسُلٌ messenger. عَمُودٌ ,, عَمُودٌ column. صَبُورٌ ,, صَبُورٌ patient.

¹ عَنْانٌ pl. عُنُنٌ "reins," is an exception.

FROM THE MOST COMMON VERBAL NOUNS.

فَعَالٌ Rare.	فَعِيلٌ Rare.	أَفْعُلٌ Plural of Paucity.
	حَرَامٌ sacred, pl. حَرِيمٌ women, harem.	Feminine. عُنُقٌ pl. اعْنُقُ neck.
	حَمِيرٌ pl. حَمَارٌ ass.	Feminine. أَذْرَعٌ pl. ذِرَاعٌ fore-arm. نَهَارٌ pl. أَنْهَرٌ river.
		غَرَابٌ pl. اُغْرَبُ crow. (rare).
Not passive in signification. شَرِيفٌ pl. شَرَافٌ noble. مَرِيضٌ pl. مَرَاضٌ sick. طَوِيلٌ pl. طَوَالٌ tall.		Feminine. أَيْمَنٌ pl. يَمِينٌ

TABLE OF BROKEN PLURALS

	أَفْعَالٌ Plural of Paucity.	فَعْلَاءٌ
فَعَالٌ		
فِعَالٌ		
فُعَالٌ		
فَعِيلٌ	Rational and not passive. Rare. أَشْرَافٌ pl. شَرِيفٌ noble. أَمْوَاتٌ (for مَوْتٌ) مَيِّتٌ dead.	Rational beings and not passive. فُقَرَاءٌ pl. فَقِيرٌ poor. أَمْرَآءٌ ,, أَمِيرٌ prince. رُؤَسَاءٌ ,, رَئِيسٌ chief.
فَعِيلَةٌ		خُلَفَاءٌ pl. خَلِيفَةٌ Caliph.
فَعُولٌ	أَعْدَاءٌ ,, عَدُوٌّ enemy.	

FROM THE MOST COMMON VERBAL NOUNS—*continued*.

<p>أَفْعَالٌ</p> <p>Used in doubled and defective verbs where فُعْلَانٌ would otherwise occur; it is rare in feminine nouns.</p>	<p>فُعْلَةٌ</p> <p>Plural of Paucity.</p>	<p>أَفْعَلَةٌ</p> <p>Plural of Paucity; also used in all quadrilaterals which have a long vowel for the third letter.</p>
	<p>غَزَالٌ pl. غَزَلَةٌ gazelle.</p>	<p>أَجْنَحَةٌ pl. أَجْنَحَةٌ wing.</p> <p>طَعَامٌ pl. أَطْعَمَةٌ food.</p>
		<p>إِلَهٌ pl. آلِهَةٌ god.</p> <p>إِمَامٌ pl. أَيْمَنَةٌ {Imâm (high-priest).</p>
	<p>غَلَامٌ pl. غِلْمَةٌ slave boy.</p>	<p>أَفْبَدَةٌ pl. فَوَاهٍ heart.</p>
<p>Rational and not passive; principally from defective or doubled verbs.</p> <p>وَلِيٌّ pl. أَوْلِيَاءُ saint.</p> <p>أَشَدُّ pl. شَدِيدٌ</p> <p>أَغْنِيَاءُ pl. غَنِيٌّ rich.</p> <p>أَصْدِقَاءُ pl. صَدِيقٌ {friend (sincere)}</p> <p>أَحِبَّاءُ pl. حَبِيبٌ {friend (loving)}</p>	<p>صَبِيٌّ pl. صِبْيَةٌ boy.</p>	<p>أَصْبِيَةٌ pl. صَبِيٌّ boy.</p> <p>عَزِيزٌ pl. عِزَّةٌ {dear, mighty}</p> <p>أَحِبَّةٌ pl. حَبِيبٌ beloved.</p> <p>أَرْغَفَةٌ pl. رَغِيفٌ {cake (loaf)}</p>
		<p>أَعْمَدَةٌ pl. عَمَدٌ column.</p>

TABLE OF BROKEN PLURALS

	فَعْلَى Used with nouns adjective implying pain or suffering.	فَعْلَانْ Not from hollow verbs.
فَعَالٌ		غَزَالٌ pl. غَزَالَانْ gazelle.
فَعَالَةٌ		
فَعَالٌ		
فَعَالَةٌ		
فُعَالٌ		عُقَابٌ pl. عُقَابَانْ eagle. غُلَامٌ „ غُلَامَانْ slave boy. غُرَابٌ „ غُرَابَانْ crow.
فَعِلٌ	زَمْنٌ pl. زَمَنٌ paralytic. حَمَقٌ „ حَمَقَانْ silly.	
فَعِيلٌ	Denoting affliction or injury. جَرَحٌ pl. جَرَحِي wounded. قَتَلَ „ قَتِيلٌ slain. مَاتَ (مَوْتٌ) „ مَيِّتٌ dead. أَسْرَى „ أَسِيرٌ captive.	صَبِيٌّ (صَبِيَّةٌ) „ صَبِيَّانْ a boy.
فَعِيلَةٌ		
فُعُولٌ		
فَعُولَةٌ		

FROM THE MOST COMMON VERBAL NOUNS—*continued*.

فَعْلَانُ Not from hollow verbs.	فَعَائِلُ Feminine quadriliterals.	فَعَالِي
	شَمَائِلُ pl. شَمَالٌ {north-wind.	
	سَحَابُ pl. سَحَابَةٌ cloud.	
	رَسَائِلُ pl. رِسَالَةٌ epistle.	
رَغِيفٌ pl. رَغْفَانٌ loaf. قَصِيبٌ ,, قَصْبَانٌ rod. خَلِيلٌ ,, خَلَلٌ friend.		يَتَامَى pl. يَتِيمٌ an orphan. نَدَامَى ,, نَدِيمٌ { a boon companion.
	جَزَائِرُ pl. جَزِيرَةٌ island.	هَدَايَا pl. هَدِيَّةٌ gift. مَنَايَا ,, مَنِيَّةٌ fate. رَعَايَا ,, رَعِيَّةٌ {subjects, peasantry.
عَمْدَانُ pl. عَمُودٌ	عَجَائِزُ pl. عَجُوزٌ { old woman.	
	حَلَائِبُ pl. حَلَوْبَةٌ {milch camel.	

¹ For هَدَائِي to avoid the concurrence of the two *yds* يَي.

TABLE OF BROKEN PLURALS

فعل	فعل	فعل
<p>فعل</p> <p>Of colour or deformity.</p>	<p>فعل</p> <p>فعل</p> <p>فعل</p> <p>فعل</p>	<p>فعل</p> <p>فعل</p> <p>فعل</p> <p>فعل</p>
<p>فعل</p> <p>fem. of فعل</p> <p>(superlative).</p>	<p>فعل</p> <p>فعل</p> <p>فعل</p> <p>فعل</p>	<p>فعل</p> <p>فعل</p> <p>فعل</p> <p>فعل</p>
<p>فعل</p> <p>fem. of فعل</p> <p>(not comparative).</p>	<p>فعل</p> <p>فعل</p> <p>فعل</p> <p>فعل</p>	<p>فعل</p> <p>فعل</p> <p>فعل</p> <p>فعل</p>
<p>فعل</p> <p>of which the feminine is</p> <p>فعل</p>	<p>فعل</p> <p>فعل</p> <p>فعل</p> <p>فعل</p>	<p>فعل</p> <p>فعل</p> <p>فعل</p> <p>فعل</p>
<p>فعل</p> <p>of which the feminine is</p> <p>فعل</p>	<p>فعل</p> <p>فعل</p> <p>فعل</p> <p>فعل</p>	<p>فعل</p> <p>فعل</p> <p>فعل</p> <p>فعل</p>
<p>فعل</p> <p>of which the feminine is</p> <p>فعل</p>	<p>فعل</p> <p>فعل</p> <p>فعل</p> <p>فعل</p>	<p>فعل</p> <p>فعل</p> <p>فعل</p> <p>فعل</p>

FROM THE MOST COMMON VERBAL NOUNS—*continued*.

فَعَالٌ	فَعْلَانٌ	فَعْلَى
	أَعْمَى (أَعْمَى) pl. عَمِيَانٌ blind. أَصْلَحَ pl. صُلَعَانٌ bald. أَصَمَ „ صَمَانٌ deaf.	أَحْمَقُ pl. حَمَقَى silly.
عَطَشَانٌ pl. عِطَاشٌ thirsty.		كَسَلَانٌ pl. كَسَلَى lazy. غَضَبَانٌ „ غَضَبَى angry.
نَدَامَانٌ pl. نَدَامٌ repentant.		
خِمَاصَانٌ pl. خِمَاصٌ ravenous, emaciated.		

TABLE OF BROKEN PLURALS FROM THE MOST COMMON VERBAL NOUNS—continued.

فَعْلٌ	نَعَالٌ or نَعَالِي ¹	نَعَالِي	نَوَاعِلُ
فَعْلَى	فَعْلَى pl. فَعْلَى (legal decision).	فَعْلَى pl. فَعْلَى sentence.	
فَعْلَى	فَعْلَى pl. فَعْلَى the skull behind the ear.	فَعْلَى pl. فَعْلَى the skull behind the ear.	
فَعْلَى	فَعْلَى pl. فَعْلَى pregnant.	فَعْلَى pl. فَعْلَى pregnant.	
فَعْلَى		فَعْلَى pl. فَعْلَى drunk.	
فَعْلَى	فَعْلَى pl. فَعْلَى deserts.	فَعْلَى pl. فَعْلَى deserts.	
فَعْلَى	فَعْلَى pl. فَعْلَى virgins.	فَعْلَى pl. فَعْلَى virgins.	
فَعْلَى			فَعْلَى pl. فَعْلَى a jerboa's hole. فَعْلَى " فَعْلَى
فَعْلَى	فَعْلَى pl. فَعْلَى night. فَعْلَى pl. فَعْلَى land. فَعْلَى pl. فَعْلَى people.		

¹ Plurals of this form are anomalous; they make the subjective and dependant cases in ـ as though from a fully declined form نَعَالِي, while the objective ends in ـ as though from an imperfectly declined form نَعَالِي.

4. BROKEN PLURALS OF THE MASCULINE AGENT, FORM فَاعِلٌ.

فَعْلٌ Rare.	فِعَالٌ
شَارِبٌ pl. شَرِبَ drinker.	صَاحِبٌ pl. صَحَابَ comrade.
نَاصِرٌ „ نَصَرَ helper.	نَائِمٌ „ نَامَ sleeper.
تَاجِرٌ „ تَجَرَ merchant.	تَاجِرٌ „ تَجَرَ merchant.
رَاكِبٌ „ رَكَبَ rider.	رَاعٍ „ رَعَا peasant.
	قَائِمٌ „ قَامَ standing.
فَعْلٌ Rare.	فِعَالَةٌ
نَاهِلٌ pl. نَهَلَ thirsty.	نَاهِبٌ pl. نَهَبَ plunderer.
خَادِمٌ „ خَدَمَ servant.	صَاحِبٌ „ صَحَابَةٌ comrade.
طَالِبٌ „ طَلَبَ seeker.	اَفْعَالٌ Plural of paucity ; rare.
تَابِعٌ „ تَبَعَ follower.	طَاهِرٌ pl. اطْهَرَ purified, clean.
	نَاصِرٌ „ نَصَرَ helper.
فَعْلَةٌ Not from defective verbs.	فَعْلٌ Not derived from defective verbs.
فَاعِلٌ pl. فَعَّلَ workman.	حَاكِمٌ pl. حَكَمَ ruler.
كَامِلٌ „ كَمَلَهُ perfect.	نَائِمٌ „ نَامَ sleeper.
سَاحِرٌ „ سَحَرَ magician.	غَائِبٌ „ غَابَ absent.
بَائِعٌ „ بَاعَهُ for بيعَةٌ seller.	غَزِيٌّ (rare). غَزَا warrior

BROKEN PLURALS OF THE MASCULINE AGENT فَاعِلٌ—continued.

فَاعِلٌ Not from defective verbs.	فَاعِلٌ
حَاكِمٌ pl. حُكَّامٌ ruler.	فَارِسٌ pl. فُرَّسانٌ horseman.
نَائِمٌ „ نَوَامٌ sleeper.	شَابٌ „ شَبَّانٌ youth.
كَافِرٌ „ كُفَّارٌ } misbeliever (Pagan).	فَعِيلٌ Rare.
تَاجِرٌ „ تَجَّارٌ merchant.	حَاجٌ pl. حُجَّاجٌ pilgrim.
غَازٍ „ غَزَاةٌ warrior(rare).	غَازٍ „ غَزِيٌّ warrior.
فُعُولٌ Rare.	فُعُولٌ
وَاقِفٌ pl. وَقُوفٌ stander.	شَاعِرٌ pl. شُعَرَاءٌ poet.
جَالِسٌ „ جُلُوسٌ sitter.	عَاقِلٌ „ عَقَلَاءٌ {rational, intellectual.
قَاعِدٌ „ قُعُودٌ sitter.	صَالِحٌ „ صَلَحَاءٌ righteous.
شَاهِدٌ „ شُهُودٌ witness.	These are probably plurals of obsolete forms فَعِيلٌ as شُعَيْرٌ, etc.
جَاثٍ „ جُثَيٌّ (for جَثِيٌّ) kneeling.	فَعَلَى
فَوَاعِلٌ Substantives.	Denoting affliction or injury.
سَاحِلٌ pl. سَوَاحِلُ coast.	هَالِكٌ pl. هَلَكِيٌّ perishing.
Masculine (rare).	عَائِلٌ „ عَائِلِيٌّ {having a large family, poor.
فَارِسٌ „ فَوَارِسٌ horseman.	فُعَلَةٌ
تَابِعٌ „ تَوَابِعٌ follower.	Denoting rational beings and derived from defective verbs.
Feminines (common).	قَاضٍ pl. قَضَاةٌ (قَضِيَّةٌ) Cadi.
حَامِلٌ „ حَوَامِلُ pregnant.	رَامٍ „ رَمِيَّةٌ (رَمِيَّةٌ) archer.
فُعْلَانٌ	غَازٍ „ غَزَاةٌ warrior.
حَائِطٌ pl. حِيطَانٌ wall (inclosing).	رَاوٍ „ رَوِيَّةٌ Rhapsodist (reciter of poetry).

5. BROKEN PLURALS OF THE FEMININE AGENT, FORM فَاعِلَةٌ.

	فَعْلٌ	فَوَاعِلُ
فَاعِلَةٌ	<p>صَوْمٌ pl. صَائِمَةٌ fasting.</p> <p>بَهْلٌ (she camel turned loose to pasture.)</p>	<p>Substantives.</p> <p>صَوَاعِقُ pl. صَاعِقَةٌ thunder-clap.</p> <p>نَوَادِرُ ,, نَادِرَةٌ rarity.</p> <p>Feminine adjectives.</p> <p>صَوَاحِبُ pl. صَاحِبَةٌ companion.</p> <p>جَوَارٍ (slave) girl. ,, جَارِيَةٌ</p> <p>غَوَانٍ (for غَوَانِي). ,, غَانِيَةٌ</p>

¹ See p. 130, note.

6. BROKEN PLURALS

(1) (2) (3) (4)		
	فَاعِلٌ	فَاعِلٌ
فِعْلٌ	ضَفَادِعُ pl. ضَفْدَعُ frog.	
فَعْلَةٌ	قَنَاطِرُ ,, قَنْطَرَةٌ bridge, arch.	
إِفْعَلٌ		أَصَابِعُ pl. إِبْصَعُ finger.
أَفْعَلٌ		أَفَاعٍ ,, أَفْعَى viper.
أَفْعَلٌ when used as substantives.		أَكْبَرُ ,, أَكْبَرُ greatest one.
تَفْعِلَةٌ		
مَفْعِلَةٌ		
مَفْعَلٌ		
فَعْلُولٌ	عَنْكَابٌ pl. عَنْكَابَاتُ spider.	
فَعْلِيلٌ	عَنْدَلِيبٌ ,, عَنَدَلِيبُ nightingale	
فَعْنَلَةٌ	قَلَنْسُوءٌ ,, قَلَنْسُوءَةٌ {dervish's cap.	
فَاعِلٌ	خَوَاتِمُ pl. خَاتَمٌ a signet-ring. طَوَابِعُ ,, طَابَعٌ a stamp.	
فَاعِلٌ	قَوَالِبُ pl. قَالِبٌ a mould. See p. 132.	

¹ See p. 130, note.

OF QUADRILITERALS.

(4) (3) (2) (1)	
تَفَاعِلُ	مَفَاعِلُ
تَجَارِبُ pl. تَجَرِبَةٌ experience.	
	مَعَايِشُ pl. مَعِيشَةٌ livelihood. ¹
	مَعَانِي pl. مَعْنَى meaning.

¹ Note that in plurals of the form مَفَاعِلُ in nouns derived from verbs whose medial radical is ي, this ي resumes its power as a consonant, and does not change into *hamzah* as in all other cases. A few in و follow the same rule: as مَقَاوِذُ plural مَقَاوِزُ "desert." Exceptional cases are مَعَاصٍ "a place for diving," and مَغَارَةٌ "a cave," from غوص and غور, which make مَعَايِصُ and مَغَايِرُ, as if from غيص and غير.

BROKEN PLURALS

(1) (2) (3) (4)		
تَفَاعِيلُ	فَعَالِيلُ	
	فَعْلَانُ pl. سُلَاطِينُ Sultan.	
	فَعْلَى not being a noun of relation.	كُرَاسِيْ pl. كُرَاسِيْ throne.
	فَعْلِيَّةُ	
	فَعِيلُ	سَكَائِنُ pl. سَكِّينُ knife.
	تَفْعِيلُ	تَصَاوِيرُ pl. تَصَوِّيرُ picture. تَوَارِيخُ ,, تَارِيخُ date, history.
	مُفْعَالُ	
	مُفْعِيلُ	
	مُفْعُولُ	
	فَاعُولُ	
	يَفْعُولُ	

OF QUADRILITERALS—continued.

(4) ُ	(3) ِ	(2) َ	(1) ِ
مَفَاعِلُ	يَفَاعِلُ	فَوَاعِلُ	
مَحَظِيَّةٌ pl. مَحَظِيَّاتٌ {favourite wife.			
مِفْتَاحٌ pl. مِفْتَاحَاتٌ key.			
مَسْكِينٌ pl. مَسْكِينَاتٌ poor.			
مَضَامِينٌ pl. مَضَامِينٌ {contents, composition.			
			جَوَامِيسُ pl. جَوَامِيسُ buffalo
			جَوَامِيسُ ,, جَوَامِيسُ spy.
	يَنَابِيعٌ pl. يَنَابِيعٌ fountain.		

Exceptional forms :

دِنَارٌ pl. دِنَارَاتٌ a certain coin, as if from دِنَارٌ.

دِيَوَانٌ (دِيَوَانٌ) دِيَوَانٌ {a collection of poems, a register, as if from دِيَوَانٌ} دِيَوَانَاتٌ.

أَتُونٌ or أَتُونَاتٌ an oven, as if from either أَتُونٌ or أَتُونَاتٌ.

BROKEN PLURALS OF QUADRILITERALS, ETC.—*continued*.

	فَعَالَةٌ
فَعْلٌ	مَلَكٌ pl. مَلَائِكَةٌ an angel.
أَفْعَلٌ	أَسْقَفٌ pl. أَسَاقِفَةٌ a bishop (ἐπίσκοπος).
فِيعَلٌ	صَيَقَلٌ pl. صَيَاقِلَةٌ a polisher. قَيَصَرٌ ,, قَيَاصِرَةٌ Caesar, an Emperor (Czar).
فِيعْلُولٌ	فِرْعَوْنٌ pl. فِرَاعِنَةٌ Pharaoh.
فِيعْلِيلٌ	تَلْمِيزٌ pl. تَلَامِذَةٌ and تَلَامِيزٌ student, pupil.
فِيعْلُولٌ	فِيلَسُوفٌ pl. فَلَاسِفَةٌ philosopher (φιλόσοφος).
مَفْعِلِيٌّ	مَغْرَبِيٌّ pl. مَغَارِبَةٌ a Moor.
مَفْعَلِيٌّ	مَهْلَبِيٌّ pl. مَهَالِبَةٌ of the family of Mohalleb.
فِيعْلِيلِيٌّ	دِمَشْقِيٌّ pl. دِمَاشِقَةٌ a Damascene.
فِعْلَالِيٌّ	بَغْدَادِيٌّ pl. بَغَادِدَةٌ a Baghdadí.
فَعَالٌ	جَبَّارٌ pl. جَبَابِرَةٌ a giant, powerful one.

When a word has several meanings in the singular, it generally has a different form of broken plural for each, as

عَبْدٌ pl. عِبِيدٌ slaves, عِبَادٌ servants (of God), i.e. men.

عَيْنٌ ,, عَيْنُونٌ eyes or fountains, أَعْيُنٌ (Pl. of Paucity) eyes or fountains, أَعْيَانٌ nobles.

بَيْتٌ ,, بَيْوتٌ houses, أَيْيَاتٌ verses of poetry (disticha).

PLURALS OF PLURALS.

(66). In the measure of the quadrilaterals and quinqueliterals are formed plurals of plurals; thus,

يد (يدي) pl. أيد (أيدي) hands, pl. of pl. أياي (أيادي) gifts.

Or a regular plural may be formed from the broken plural, but it must be a feminine plural; see

طريق road, pl. طرق, pl. of pl. طرقات.

IRREGULAR PLURALS.

(67). Plurals formed from singulars obsolete and other than those to which they are referred.

أم mother,	pl. أمهات	as if from	أمه
فم mouth,	,, أفواه	,,	فوه
ماء water,	,, أمواه	,,	مَاه

The two following are also irregular.

نساء women,	pl. نسوة and نسوان
إنسان man,	,, أناس (rare and poetic) and ناس

From relative adjectives a collective plural may be formed by simply adding the feminine termination ة¹; as,

شافعي Shafite, coll. pl. شافعية the Shafite sect.

The table opposite this page (No. 7) contains a general view of the broken plurals.

¹ See p. 97 (47).

EXAMPLES OF THE DECLENSIONS OF NOUNS.

(68). REGULARLY DECLINED NOUNS.

1. Nouns derived from a verb (except أَفْعَلُ) and denoting rational beings; as مُذْنِبٌ, fem. مُذْنِبَةٌ "a sinner."

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
مُذْنِبَاتٌ	مُذْنِبُونَ	مُذْنِبَتَانِ	مُذْنِبَانِ	مُذْنِبَةٌ	مُذْنِبٌ	Subjective
مُذْنِبَاتٍ	مُذْنِبِينَ	مُذْنِبَتَيْنِ	مُذْنِبَيْنِ	مُذْنِبَةٍ	مُذْنِبٍ	Dependent
do.	do.	do.	do.	مُذْنِبَةً	مُذْنِبًا	Objective

2. Proper names consisting of three letters the middle of which is quiescent; as زَيْدٌ *Zeid*, a man's name; هِنْدٌ *Hind*,¹ a woman's name.

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
هِنْدَاتٌ	زَيْدُونَ	هِنْدَانِ	زَيْدَانِ	هِنْدٌ	زَيْدٌ	Subjective .
هِنْدَاتٍ	زَيْدِينَ	هِنْدَيْنِ	زَيْدَيْنِ	هِنْدٍ	زَيْدٍ	Dependent
do.	do.	do.	do.	هِنْدًا	زَيْدًا	Objective

3. Proper names of men having an intelligible signification in Arabic; as مُحَمَّدٌ *Mohammed* (Praised).

PLURAL.	DUAL.	SINGULAR.	
Masc.	Masc.	Masc.	
مُحَمَّدُونَ	مُحَمَّدَانِ	مُحَمَّدٌ	Subjective
مُحَمَّدِينَ	مُحَمَّدَيْنِ	مُحَمَّدٍ	Dependent
do.	do.	مُحَمَّدًا	Objective

¹ Words of this class, i.e. trilateral names of females, may be imperfectly declined (see p. 102).

4. Broken plurals, except those of the form (4) (3) (2) (1), (4) (3) (2) (1), and those ending in *ى* or *آ*; as *أَسَدٌ* "lions," *قِرَدَةٌ* "apes."

PLURAL.		
<i>قِرَدَةٌ</i>	<i>أَسَدٌ</i>	Subjective
<i>قِرَدَةٍ</i>	<i>أَسَدٍ</i>	Dependent
<i>قِرَدَةً</i>	<i>أَسَدًا</i>	Objective

(69). IMPERFECTLY DECLINED NOUNS.

1. Proper names of men or women not included in classes 2 and 3 of the previous section: *عُثْمَانُ* "Othman," *زَيْنَبُ* "Zeinab."

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
<i>عُثْمَانُونَ</i>	<i>زَيْنَبَاتُ</i>	<i>عُثْمَانَانِ</i>	<i>زَيْنَبَانِ</i>	<i>عُثْمَانُ</i>	<i>زَيْنَبُ</i>	Subjective
<i>عُثْمَانَيْنِ</i>	<i>زَيْنَبَاتِ</i>	<i>عُثْمَانِي</i>	<i>زَيْنَبِي</i>	<i>عُثْمَانٍ</i>	<i>زَيْنَبٍ</i>	Dependent and Objective

2. Nouns of the form *أَفْعَلٌ*, whether comparative or descriptive of colour and deformity; as *أَفْضَلُ* "more accomplished."

PLURAL.	DUAL.	SINGULAR.	
Masc.	Masc.	Masc.	
<i>أَفْضَلُونَ</i>	<i>أَفْضَلَانِ</i>	<i>أَفْضَلُ</i>	Subjective
<i>أَفْضَلَيْنِ</i>	<i>أَفْضَلِي</i>	<i>أَفْضَلٍ</i>	Dependent and Objective

3. Nouns of the form *فَعْلَانِ*, adjectival and descriptive, and which do not make their feminine by the addition of *ة*.

These are declined like *عُثْمَانُ* in the last paradigm but one.

4. Broken plurals of the form (4) (3) | (2) (1), (4) (3) | (2) (1); as دِرَاهِمٌ “dirhems” (drachmæ); مَفَاتِيحُ “keys.”

مَفَاتِيحُ	دِرَاهِمُ	Subjective
مَفَاتِيحَ	دِرَاهِمَ	{ Dependent and Objective

(70). DECLENSION OF NOUNS ENDING IN A WEAK LETTER.

1. Nouns ending in *Ā*, the *hemzeh* being radical.

These are declined quite regularly; as قُرَّاءُ “a reader.”

PLURAL.	DUAL.	SINGULAR.
قُرَّاءُ	قُرَّاءَانِ	قُرَّاءُ Subjective
قُرَّائِينَ	قُرَّائَيْنِ	قُرَّاءُ Dependent
		قُرَّاءَ Objective

2. Nouns ending in *Ā*, this termination being derived from a final radical و or ي; as كِسَآءُ for كِسَاوُ “a suit of clothes.”

PLURAL.	DUAL.	SINGULAR.
A regular plural cannot be formed from such a noun as this. See p. 106 (56), 1.	كِسَآءَانِ	كِسَآءُ Subjective
	كِسَآءَانِ	
	كِسَآءَيْنِ	كِسَآءُ Dependent
	كِسَآءَيْنِ	كِسَآءَ Objective

رِدَائٍ for رِدَايُ “a mantle,” is similarly declined.

When the termination *Ā* is added to the root but is not a sign of the feminine, as عِلْبَآءُ “a sinew,” it is declined in the same manner, but the form عِلْبَاوَانِ is preferable in the dual.

3. Nouns ending in **آ**.

PLURAL.	DUAL.	SINGULAR.
The regular plural is wanting. See p. 180, note.	عَذْرَاوَانِ	عَذْرَاءُ Subjective
	عَذْرَاوَيْنِ	عَذْرَاءُ { Dependent and Objective

Broken plurals in **آ** are declined like the singular of this.

4. Proper names of men ending in **آ**; as زَكَرِيَّا **آ** "Zachariah."

PLURAL.	DUAL.	SINGULAR.
زَكَرِيَّاءُونَ	زَكَرِيَّاهُ ^{or} زَكَرِيَّاهَاوَانِ	زَكَرِيَّاءُ Subjective
زَكَرِيَّائِينَ	زَكَرِيَّاهُمَا ^{or} زَكَرِيَّاهُمَاوَيْنِ	زَكَرِيَّاءُ { Dependent and Objective

5. Triliterals ending in **ا** for **و**.

PLURAL.	DUAL.	SINGULAR.
Regular plural wanting. See p. 96 (56).	عَصَوَانِ	عَصَا Subjective
	عَصَوَيْنِ	عَصَا Dependent
	do.	عَصَا Objective

Similarly أَبَّ **ا**, أَخَّ **ا**, etc., for أَبَوَانِ, أَخَوَانِ, make أَبَوَانِ, أَخَوَانِ, etc., in the dual.

6. Nouns ending in **ي** for **ى**.

PLURAL.	DUAL.	SINGULAR.
Regular plural wanting. See p. 96 (56).	فَتَيَانِ	فَتًى Subjective
	فَتَيَيْنِ	فَتًى Dependent
	do.	فَتًى Objective

Nouns ending in *ى* (without the *tenwin*) are similarly declined in the dual.

7. Quadrilaterals ending in *ـ* for *و* or *ى*.

PLURAL.	DUAL.	SINGULAR.
قَاضُونَ	قَاضِيَانِ	قَاضٍ Subjective
قَاضِينَ	قَاضِيَيْنِ	قَاضٍ Dependent
		قَاضِيًا Objective

FORMATION OF NOUNS NOT IMMEDIATELY DERIVED FROM VERBS.

NOUN OF RELATION.

(71). The noun of relation is formed by affixing the syllable *ى* and rejecting all such inflections as the *ى* of the feminine, or the signs of the dual and plural, as *مَكَّةَ*, relative *مَكِّيَّ* زَيْدَانِ “two Zeids,” rel. زَيْدِيَّ; زَيْدُونَ, rel. زَيْدِيَّ.

In nouns which themselves end in the termination *ى*, the relative is formed by rejecting this, if preceded by more than two letters, and adding the termination *ى*, as *كُرْسِيَّ*, rel. *كُرْسِيَّ*, so that the two are identical in form; but if preceded by only one letter, the first of the two *yás* *ي* is pointed with *fethah* and the second is changed into *و*, as *حَيَّ* “an Arab village,” rel. *حَيَوِيَّ*. If the first of the two *yás* *ي* stand in place of a *و*, it is also changed into that letter, as *طَيَّ* “a fold,” rel. *طَوَوِيَّ*.

When the third or fourth letter of a word is the short *alif* *ا* or *ي* (see p. 74 c.), it is changed into *و*, before the relative affix, as *عَصَا* “staff,” *عَصَوِيَّ*; *فَتَى* “youth,” *فَتَوِيَّ*;

but if the short *alif* is the fifth letter in the word, it is apocopated altogether before the termination يَ; as حُبَارِيَّ “a bustard,” حُبَارِيَّ; مُصْطَفَى “Mustafa” (chosen), مُصْطَفَى.

In forming the noun of relation from nouns ending in *long alif*, when radical, the same rules must be applied which were given in the case of the dual (see p. 104), as قُرَّاءُ “a reader,” قُرَّائِيَّ; عِلْبَاءُ “a sinew in the neck,” عِلْبَائِيَّ and عِلْبَاوِيَّ; كِسَاءُ “a garment,” كِسَائِيَّ and كِسَاوِيَّ. But if it be a sign of the feminine, the noun of relation should be formed with و; as حَمْرَاءُ “red,” حَمْرَاوِيَّ.

When the termination of a noun is ـ occurring after the second or third letter, and being a substitute for the final *yá* with *tenuwín* يَ (g' p. 75), this is changed into *wáw* و, and the preceding letter is pointed with *fethah* in forming the noun of relation, as قَاضٍ “a judge,” قَاضَوِيَّ.

If, however, the final *yá* follows a quiescent letter, it remains unchanged, as ظَبْيٌ “a fawn,” ظَبْيِيَّ (see p. 86, note 2).

If it occur as the fifth letter of a word, it is rejected altogether in the noun of relation, as مُعْتَدٍ “inimical,” rel. مُسْتَعْلِيَّ; مُسْتَعْلٍ “grand,” “lofty,” rel. مُسْتَعْلِيَّ.

If the penultimate is يَ, in nouns derived from verbs of which the final radical is *weak*, or in nouns ending in يَ, and derived from verbs with a *sound* middle letter, as عَلِيٌّ (= عَلِيٌّ for عَلِيٍّ), جُهَيْنَةُ and حَنِيفَةُ, the *yá* is dropped in forming the relative: as عَلَوِيَّ “a descendant of ‘Ali,” جُهَيْنِيَّ “of the tribe of Juheineh,” and حَنِيفِيَّ “Hanefite” (a sect); but if the final radical is *sound*, or the medial *weak* or doubled, the *yá* is retained; thus عَقِيلٌ, a proper

name, ^{طَوِيلَةً} طَوِيلَةً ; عَقِيلِيَّ ^{عَقِيلِيَّ} عَقِيلِيَّ "excellent," جَلِيلِيَّ ^{جَلِيلِيَّ} جَلِيلِيَّ.

If the second letter of a word be pointed with *kesrah*, this vowel is changed to *fethah* in forming the relative, as كَبِدِيَّ ^{كَبِدِيَّ} كَبِدِيَّ "liver," but if the *kesrated* letter follow more than one letter, it may be either changed or not at pleasure: تَغْلِبُ ^{تَغْلِبُ} "Taghleḥ" (proper name of the founder of an Arab tribe), تَغْلِيَّ ^{تَغْلِيَّ} or تَغْلِيَّ ^{تَغْلِيَّ}.

In forming relatives from plurals the noun must be restored to its regular form, as فَرَائِضُ ^{فَرَائِضُ} "religious duties," أَنْمَارٌ ^{أَنْمَارٌ} unless the plural be used as a proper name, as أَنْمَارِيَّ ^{أَنْمَارِيَّ} "Leopards" (name of a tribe), أَنصَارٌ ^{أَنصَارٌ} "Helpers" (title of the companions of Mohammed), أَنصَارِيَّ ^{أَنصَارِيَّ}.

Nouns of relation from compound words are formed by adding the termination ^{يَّ} to the first portion and rejecting the last, as بَعْلَبَكَّ ^{بَعْلَبَكَّ} "Baalbekk," خَمْسَةَ عَشَرَ ^{خَمْسَةَ عَشَرَ} ; بَعْلِيَّ ^{بَعْلِيَّ} "fifteen," unless the first portion be the words ^{ابْنُ} ابْنُ "son," or ^{أَبُو} أَبُو "father," in which case the noun of relation is made from the last portion only, as أَبُو بَكْرٍ ^{أَبُو بَكْرٍ} "Abu Bekr," بَكْرِيَّ ^{بَكْرِيَّ} ; عَبْدُ الْوَلِيدِ ^{عَبْدُ الْوَلِيدِ} "Ibn el Walíd," وَلِيدِيَّ ^{وَلِيدِيَّ} ; كَيْسٌ ^{كَيْسٌ} "Abda 'l Kais," كَيْسِيَّ ^{كَيْسِيَّ}.

In forming the noun of relation from nouns of which the first radical has been apocopated, the suppressed letter is restored, if the last radical be a weak letter; as شَيْءٌ ^{شَيْءٌ} "marking," شَيْءِيَّ ^{شَيْءِيَّ} ; but not otherwise, as عِدَّةٌ ^{عِدَّةٌ} "a promise," عِدِّيَّ ^{عِدِّيَّ} "promissory."

In words of which the last letter has been apocopated without any compensatory *hemzeh* being added, or of which the medial letter has a vowel in the original form,

as أَب (for أَبَو), and شَفَّة “lip” (for شَفْهَة), the missing letter is restored in forming the relative, and the compensating ة, if it exist, is dropped, as أَبِي “paternal,” شَفِي “labial.” But if the compensating *hemzeh* has been added, as ابْن (for بَنَى), or the middle letter is quiescent in the original form, as دَم (for دَمَى), it may be restored or not at pleasure: if restored, it takes the form of و, even though the original radical be ي, as ابْنِي or بَنَوِي “filial,” دَمِي or دَمَوِي “bloody.”

In words which consist originally of only two letters, when the last is a sound consonant, this may be either doubled or not, as كَمْ “how much?” rel. كَمِي or كَمِي; but if the last letter be a , *wáw*, it is always doubled, as لَوِي “if,” لَوِي.

If the last letter be an *alif*, it is doubled, and either *hemzeh* or *wáw* is substituted for the second *alif* thus obtained, as in لَوِي (a proper name), لَوِي, لَوِي.

Another form of the relative termination is انِي. This is principally used in technical or scientific terms; as جِسْمَانِي “corporeal,” رُوحَانِي “spiritual,” بَرَّانِي “external,” جَوَانِي “internal.”

Very irregular forms are شَامِي “Syrian,” يَمَانِي “of Yemen.” (These are declined like قَانِي).

ABSTRACT NOUN.

(72). From the Noun of Relation an Abstract Substantive is formed by the addition of the feminine termination ة, as إِلَه “a god,” إِلَهِي “divine,” إِلَهِيَّة “divinity.” In theological works (especially Christian) the termination

مَلَكُوتٌ is used instead, as لَاهُوتٌ “divinity,” “deity,” “kingdom (of heaven).”

THE DIMINUTIVE.

(73). The diminutive is formed by inserting يَ (quiescent *yā*) after the second letter of the noun, and pointing the initial letter with *dhammah* and the second letter with *fethah*, as رَجُلٌ “a man,” dim. رَجَيْلٌ.

If the noun has more than three letters, all which follow the inserted يَ are pointed with *kesrah*, as دِرْهَمٌ “a drachma,” dim. دُرَيْهَمٌ.

In such nouns, however, if the additional letter is not a radical, but is one of the feminine affixes ة, يَ or آ, the inserted *alif* of such forms as the broken plural أَفْعَالٌ, or the termination أَكُ added to proper names or epithets, such letter retains its original pointing with *fethah*, as تَمْرَةٌ “a date,” dim. تَمَيْرَةٌ; صَغِيرٌ “small,” dim. صَغِيرٌ; حُمْرٌ “red,” dim. حُمَيْرٌ; أَحْمَالٌ “loads,” dim. أَحْمَالٌ; سَلَمَانٌ, a proper name, dim. سَلِيمَانٌ; أُحْيَمَالٌ “drunk,” dim. سُكَيْرَانٌ.

In nouns where the characteristic vowel has changed a weak radical into another weak radical homogeneous with itself, such radical is restored, as بَابٌ (for بَوْبٌ) “a door,” (مَوَازَانٌ for مِيزَانٌ) “a balance,” (نَيْبٌ for نَابٌ) “a fang,” (مَوَازِينٌ for مِيزَانٌ) “a balance,” (مَوَازِينٌ for مِيزَانٌ) “a balance.”

A quiescent weak letter before the inserted يَ of the diminutive is changed to و, *wāw*, as ضَارِبٌ, dim. ضَوِيرِبٌ; حَيْدَرٌ “a lion,” dim. حَوِيدَرٌ; يُونُسُفٌ, dim. يُونُسُفٌ. But if the weak letter occur after the يَ *yā* of the diminutive, it becomes يَ, as مِفْتَاحٌ “a key,” dim. مِفْتَيْحٌ; عُصْفُورٌ “a small bird,” dim. عُصْفَيْرٌ.

The reason for these last two rules is obvious, because the characteristic vowels of the diminutive form are *ḥammaḥ* at the beginning and *ḥuraḥ* at the end, and consequently these vowels influence any weak letters which may occur in these respective positions.

When the last syllable of the noun of more than three letters contains a long vowel, such vowel is influenced by the *ḥuraḥ* characteristic of the form, and becomes *yā* by the rules of permutation already given, as *عَصْفُورٌ*, dim. *عُصْفِيرٌ*. In nouns of four letters of which the third is a long vowel, such long vowel coalesces with the *yā* of the diminutive, as *غُلَامٌ* "slave boy," dim. *غُلَيْمٌ* for *غُلَيْمٌ*.

When there are more than four *radical* letters in the word, the diminutive is formed by applying the above rule for quadriliterals, and rejecting all after the fourth letter, as *سَفَرَجَلٌ* "quince," *سُفَيْرَجٌ*. Sometimes the rejected letters are compensated for by inserting a *yā*, as *سُفَيْرَجٌ*.

In nouns which contain five or six letters, but which are derived forms of the simple trilateral noun or verb, the diminutive is formed by rejecting the servile (or characteristic) letters of the derived form, but not the participial prefix *mim*, as *مُسَاخَرَجٌ* "deducing," dim. *مُصَيَّرَجٌ*; *مُضْطَرَبٌ* "agitated," dim. *مُضْيَرَبٌ*.

In words which are feminine in meaning, but not in form, or which are arbitrarily considered as feminine, the feminine termination *ṭ* is added to the diminutive, as *دَوِيرَةٌ* "house," *دَائِرَةٌ*; *عَيْنٌ* "eye," *عَيْنَةٌ*.

In nouns of two letters from which the third has been apocopated, such apocopated letter is restored in the diminutive, as *دَمٌ* (*دَمِيٌّ*) "blood," *دُمِيٌّ*.

If anything has been substituted for the apocopated letter, it is dropped in the diminutive, as *إِسْمٌ*, *بُنَى*, *إِبْنٌ*.

THE PRONOUNS.

(74). The Pronouns are of two kinds, separate and affixed.

PERSONAL PRONOUNS.

1. The separate pronouns are :

	SINGULAR.			DUAL. Common.	PLURAL.		
	Masc.	Common.	Fem.		Masc.	Common.	Fem.
1st person		أَنَا I.				نَحْنُ We.	
2nd „	أَنْتَ thou.		أَنْتِ thou.	أَنْتُمَا ye two.	أَنْتُمْ ye.		أَنْتُنَّ ye.
3rd „	هُوَ he.		هِيَ she.	هُمَا they two.	هُمْ they.		هُنَّ they.

These only express the nominative case.

هُوَ and هِيَ before the conjunctions وَ and فَ may lose their first vowel and become وَهُوَ, وَهِيَ and أَنَا; أَنَا is pronounced *ānā* (not *ānā*), and is considered in poetry as consisting of two short syllables.

2. The affixed pronouns are :

	SINGULAR.			DUAL. Common.	PLURAL.		
	Masc.	Common.	Fem.		Masc.	Common.	Fem.
1st person		يَ my, me.				نَا	
2nd „	كَ thy, thee.		كِ thy, thee.	كُمَا your, you two.	كُم your, you.		كُنَّ your, you.
3rd „	هُ his, him.		هَا her.	هُمَا their, them two.	هُمْ their, them.		هُنَّ their, them.

These only express the oblique or objective cases.

THE *NÚN* OF PRECAUTION.

(75). With verbs the يَ of the first person becomes نِي; the ن thus employed is called نُونُ الْإِرْقَايَةِ *the nún of precaution*,

because it serves to prevent confusion in verbs, the inflexions of which, when they consist of short vowels, would otherwise be absorbed by the letter of prolongation. This confusion actually takes place in nouns, there being no distinction between the various cases of a noun when the pronoun of the first person is affixed to it; as كِتَابِي "my book," (nom. and objective), "of my book," etc.

The *nún of precaution* is often used with certain particles which resemble verbs, such as إِنَّ "verily," أَن "that," لَكِنَّ "but," كَأَنَّ "as if," لَعَلَّ "perhaps." It is always used with لَيْت "would that." It is also used with the particles مِنْ, عَنْ "from," and أَنَّ "that;" generally with لَدُن "with," "near." With كَفَّ or كَفَّا in the sense of "enough," it may be used, but is more frequently rejected. It is not unfrequently employed when the pronoun of the first person is added to the form مَا أَفْقَرُنِي إِلَى عَفْوِ اللَّهِ, expressing admiration, as "How much I need the forgiveness of God!"

CHANGES IN VOWELS, ETC., BEFORE THE AFFIXED PRONOUNS.

(76). After a long vowel ي becomes ى, as خَطَايَا "sins," خَطَايَايَ "my sins."

The pronouns of the third person, when preceded by *kesrah* — or ي, change their *dhammah* to *kesrah*, as كِتَابِهِ, "(of) his book;" عَلَيْهِمْ "upon them."

N.B. If a *hemzet el-wasl* follows the plural masculine pronoun, the *mim* must be pointed with ُ, as عَلَيْهِمُ السَّلَامُ "peace be upon them!"

The feminine termination ة becomes ا before the affixed pronoun, as كِتَابَتُهَا "writing," كِتَابَتُهَا "her writing."

As the addition of the affixed pronoun serves to

make the noun definite, the *tenwin* necessarily disappears (see p. 7).

The **و** of the regular plural and the **ي** of the dual are omitted before the affixed pronouns, as **كِتَابَاهُ** "his two books;" **ضَارِبُوهُ** "his strikers."

With the affixed pronoun of the first person singular the **و** and **ي** coalesce into **يَّ**, as **ضَارِبِيَّ** for **ضَارِبُوِيَّ** (by *j*, p. 75).

Similarly the mute **ا** is dropped in the third person masc. plural of the preterite, as **كُتِبُوْهُ** "they wrote it."

A VERB GOVERNING TWO ACCUSATIVE PRONOUNS.

(77). When a verb governs two accusatives, and both of these happen to be affixed pronouns, as **أَعْطَيْتُكَ** "I gave thee it," the second may be either joined or written separately, the word **إِيَّاهُ** being used as a peg on which to hang it; thus **أَعْطَيْتُكَ إِيَّاهُ** "I gave thee it."

If the two pronouns are joined, the natural order of the persons must be followed, the 1st preceding the 2nd, and the 2nd coming before the 3rd.

N.B. The separate form with **إِيَّاهُ** can only be used—(1) in a case like that given above, where two affixed pronouns would otherwise come together; or (2) where an affixed pronoun would immediately follow the nominal termination of a verb, both referring to the same person, as **كُنْتُ إِيَّاهُ** "I was he," where **كُنْتُ إِيَّاهُ** would be preferred; or (3) where it is required to place the accusative pronoun before the verb for the sake of emphasis, as **إِيَّاكَ نَعْبُدُ** "Thee we worship."

When pronouns of the second person plural are followed by another affixed pronoun, a long **و** is introduced

between the two, as ^{أَعْطَيْتُكَمُ} "I gave you," ^{أَعْطَيْتُكُمْوْ} "I gave you it," ^{أَعْطَيْتُمْ} "you gave," ^{أَعْطَيْتُمُوْ} "you gave it" (^{مُوْ} appears to have been the original full form of the termination of these pronouns).

NOTE ON THE PRONOMINAL SIGNIFICATION OF THE INFLECTIONS OF VERBS.

(78). The last rule assumes a fact which the student will do well to bear in mind, namely, that the prefixes and affixes by which the different persons of a verb are formed are in reality nominative pronouns: the affixes serve for the preterite, the prefixes for the aorist, the tense itself being indeclinable: thus

قَتَلَ expresses the mere act of "killing" in the preterite:

قَتَلَ "he killed" (the *fethah* representing the pronoun *he*).

قَتَلَتْ "she killed" (the *fethah* again is the pronoun and ت is the feminine termination, which in nouns assumes the form ة).

قَتَلْتُ "I killed" (تُ is the pronoun *I* in the preterite of verbs); and so on.

• يَقْتُلُ expresses the mere act of "killing" in the aorist:

يَقْتُلُ "he kills" (يَ is the pronoun *he* with the aorist).

تَقْتُلُ "she kills," etc. (تَ is the pronoun *she* with the aorist), and so on.

DEMONSTRATIVE PRONOUNS.

(79). The Demonstrative pronoun is ذَا "that," and is thus declined:

PLURAL.	DUAL.		SINGULAR.		
	Fem.	Masc.	Fem.	Masc.	
أُولَئِكَ or أُولَٰئِهِنَّ	تَانِ	ذَانِ	ذِي	ذَا	Subjective
"	تَيْنِ	ذَيْنِ	"	"	{ Dependent and Objective

ذَا is seldom used by itself, and when it forms a compound the feminine singular assumes the form **ذِي** at the end, and **ذَا** or **ذِي** at the beginning.

When **ذُو** signifies "possessor" (see p. 99), it is fully declined as follows:

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
ذَوَاتُ (أُولَاتُ)	ذَوُو (أُولُو)	ذَوَاتَا	ذَوَا	ذَاتُ ذُو	Subjective
ذَوَاتِ (أُولَاتِ)	ذَوِي (أُولِي)	ذَوَتَى	ذَوَى	ذَاتِ ذِي	Dependent
				ذَاتَ ذَا	Objective

For the ordinary demonstrative denoting distant objects **ذَا** is compounded with the affixed pronouns **كَ**, **كَ**, **كَ**, **كَ**; as **ذَاكَ** "that."

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
أُولَئِكَ	أُولَئِكَ	ذَانِكَ	تَانِكَ	ذَاكَ	Subjective
		ذَيْنِكَ	تَيْنِكَ	تِيكَ تَاكَ	{ Dependent and Objective

More usually the emphatic **لِ** is interposed, in which case the **لِ** is written defectively in the singular, as **ذَلِكَ**; see p. 15 (3). In the dual the two liquids **لِ** and **نِ** coalesce into **نِ**: thus

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
أُولَئِكَ (أُولَئِكَ)	أُولَئِكَ	تَانِكَ	ذَانِكَ	تِلْكَ	ذَلِكَ
"	"	تَيْنِكَ	ذَيْنِكَ	"	"
					{ Dependent and Objective

The ordinary demonstrative for near objects is formed by prefixing **هَ** "lo!" "here," to **ذَا**, the **لِ** being generally

defectively written, as هَذَا "this," which is declined as follows :

PLURAL.	DUAL.		SINGULAR.		
	Fem.	Masc.	Fem.	Masc.	
هَآؤِلَآءِ	هَاتَانِ	هَذَانِ	هَذِيْ	هَذَا	Subjective
"	هَتَيْنِ	هَذَيْنِ	"	"	{ Dependent and Objective

For additional emphasis كَ may be added to the above, as هَذَاكَ "this here," which is then declined :

PLURAL. Common.	DUAL.		SINGULAR.		
	Fem.	Masc.	Fem.	Masc.	
هَآؤِلَآئِكَ	هَاتَانِكَ	هَذَانِكَ	هَذِيْكَ	هَذَاكَ	Subjective
"	هَتَيْنِكَ	هَذَيْنِكَ	"	"	{ Dependent and Objective

THE RELATIVE AND INTERROGATIVE PRONOUNS.

(80). The Relative pronoun is formed by prefixing لَ to the demonstrative with the addition of the article, and is thus declined :

PLURAL.		DUAL.		SINGULAR.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
الَّذِيْنَ or اللّٰوَانِيْ	{ الَّذِيْنَ [or الْاَوَّلَانِيْ]	الَّذَانِ	الَّتَانِ	الَّذِيْ	الَّتِيْ	Subjective
		الَّذِيْنِ	الَّتِيْنِ			{ Dependent and Objective

Other relatives are—مَنْ "who," مَا "what." مَنْ and مَا are also used as Interrogatives.

Note.—مَنْ and مَا are substantives, and are never used, like الَّذِي, as in a merely adjectival sense: e.g.

رَأَيْتُ مَنْ جَاءَ I saw who (him who) came.

رَأَيْتُ الرَّجُلَ الَّذِي جَاءَ = I saw the man who came.

[مَنْ "who?" is sometimes, though very rarely, declined :

PLURAL.		DUAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
مَنَات	مَنُون	مَنَتَان	مَنَان	مَنَه	مَنُو Subjective
مَنَات	مَنِين	مَنَتَيْن	مَنِين	مَنَه	مَنِي Dependent
”		”		مَنَه	مَنَا Objective]

مَا is indeclinable.

[Note.—ذَا and its compounds are also indeclinable ; that is, they are not susceptible of inflexions for case-endings ; the inflexions for number and gender not being considered by the Arabic grammarians as declension.]

أَيَّ (fem. أَيَّة) "who" is declined like a regular noun. A compound word may be formed with this and the relatives مَنْ and مَا, which will then have the sense of "-soever," as أَيَّمَنْ "whosoever," أَيَّمَا "whatsoever." The first portion of this compound is declinable.

THE ARTICLE.

(81). The article اَلْ is indeclinable.

It is used with nouns to specify—

1. The individual ; as اَلْقَادِي "the Cádhi" (in question).
2. The species اَلْفَرَس "the horse" (as distinguished from the camel, etc.) ; اَلْأَنسَانُ "mankind."
3. To distinguish an individual *par excellence* ; as اَلْمَدِينَةُ "El Medina," the city (i.e. of the Prophet).
4. To make an epithet into a proper name or *sobriquet* ; as اَلْحَارِثُ "Al Harith," lit. "the ploughman."
5. In certain proper names ; as اَلْعَزِي "the (idol) Ashtoreth," etc.

The use of the Relative pronouns and of the Article is treated of in detail in the Syntax.

THE NUMERALS.

(82). THE CARDINAL NUMBERS.

		MASCULINE.	FEMININE.	
1	١	{ أَحَدٌ وَاحِدٌ	{ إِحْدَى وَاحِدَةٌ	This is declined as an ordinary dual noun.
2	٢	{ اِثْنَانِ إِثْنَانِ	{ اِثْنَانِ إِثْنَانِ	
3	٣	ثَلَاثَةٌ	ثَلَاثٌ	From 3 to 10 the numerals assume the feminine form for the masculine, and vice versa.
4	٤	أَرْبَعَةٌ	أَرْبَعٌ	
5	٥	خَمْسَةٌ	خَمْسٌ	From three to ten the numerals govern a broken plural of the noun numbered, which is put in the oblique case. If the noun have a plural of paucity, this is to be preferred, as "ثَلَاثَةُ غِلْمَةٍ" "3 slaves."
6	٦	سِتَّةٌ	سِتْسٌ (سِتْسَاتٌ)	
7	٧	سَبْعَةٌ	سَبْعٌ	
8	٨	ثَمَانِيَةٌ	ثَمَانِيٌ (ثَمَانِيٌ)	
9	٩	تِسْعَةٌ	تِسْعٌ	
10	١٠	عَشْرَةٌ	عَشْرٌ	The numerals compounded with ten are indeclinable, both taking <i>feṣḥah</i> in all cases. The ten thus used in the compound follows the ordinary rule for masculine and feminine, while the units reverse it, as stated above.
11	١١	أَحَدٌ عَشْرٌ	إِحْدَى عَشْرَةٌ	
12	١٢	إِثْنَانِ عَشْرٌ	إِثْنَانِ عَشْرَةٌ	
13	١٣	ثَلَاثَةٌ عَشْرٌ	ثَلَاثٌ عَشْرَةٌ	
14	١٤	أَرْبَعَةٌ عَشْرٌ	أَرْبَعٌ عَشْرَةٌ	
15	١٥	خَمْسَةٌ عَشْرٌ	خَمْسٌ عَشْرَةٌ	

		MASCULINE.	FEMININE.	
16	١٦	سِتَّةَ عَشْرَ	سِتُّ عَشْرَةَ	From 11 to 99 the numerals take an accusative singular of the thing numbered.
17	١٧	سَبْعَةَ عَشْرَ	سَبْعٌ عَشْرَةَ	
18	١٨	ثَمَانِيَةَ عَشْرَ	ثَمَانِيٌ عَشْرَةَ	
19	١٩	تِسْعَةَ عَشْرَ	تِسْعٌ عَشْرَةَ	
20	٢٠	عِشْرُونَ		
21	٢١	أَحَدٌ وَعِشْرُونَ	إِحْدَى وَعِشْرُونَ	ثَلَاثُونَ عِشْرُونَ, etc., are common to both genders, and are declined like ordinary sound plurals, see (56) p. 107.
22	٢٢	إِثْنَانٍ وَعِشْرُونَ	إِثْنَتَانٍ وَعِشْرُونَ	
23	٢٣	ثَلَاثَةٌ وَعِشْرُونَ	ثَلَاثٌ وَعِشْرُونَ	In compounding numerals with 20, 30, etc., and a unit, the unit is placed first, the two are connected by the conjunction <i>وَ</i> and, and both are declined.
24	٢٤	أَرْبَعَةٌ وَعِشْرُونَ	أَرْبَعٌ وَعِشْرُونَ	
25	٢٥	خَمْسَةٌ وَعِشْرُونَ	خَمْسٌ وَعِشْرُونَ	
26	٢٦	سِتَّةٌ وَعِشْرُونَ	سِتُّ وَعِشْرُونَ	
27	٢٧	سَبْعَةٌ وَعِشْرُونَ	سَبْعٌ وَعِشْرُونَ	
28	٢٨	ثَمَانِيَةٌ وَعِشْرُونَ	ثَمَانِيٌ وَعِشْرُونَ	
29	٢٩	تِسْعَةٌ وَعِشْرُونَ	تِسْعٌ وَعِشْرُونَ	
30	٣٠	ثَلَاثُونَ		
40	٤٠	أَرْبَعُونَ		
50	٥٠	خَمْسُونَ		
60	٦٠	سِتُّونَ		
70	٧٠	سَبْعُونَ		
80	٨٠	ثَمَانُونَ		

		MASCULINE.	
90	٩٠	تِسْعُونَ	<p>The word مِائَةٌ "hundred" is common to both genders.</p> <p>From 100 to 1000 the numerals govern the singular of the noun numbered, which they put in the oblique case, as مِائَةُ رَجُلٍ "a hundred men."</p> <p>When the hundreds are compounded with units, they are put in the oblique case of the singular.</p> <p>مِائَةٌ is pronounced as if written مِائَةٌ [mi-ätun.]</p>
100	١٠٠	مِائَةٌ	
200	٢٠٠	مِائَتَانِ	
300	٣٠٠	ثَلَاثُ مِائَةٍ	
400	٤٠٠	أَرْبَعُ مِائَةٍ	
500	٥٠٠	خَمْسُ مِائَةٍ	
600	٦٠٠	سِتُّ مِائَةٍ	
700	٧٠٠	سَبْعُ مِائَةٍ	
800	٨٠٠	ثَمَانِ مِائَةٍ	
900	٩٠٠	تِسْعُ مِائَةٍ	
1000	١٠٠٠	أَلْفٌ	<p>أَلْفٌ "a thousand" is common to both genders.</p> <p>Thousands compounded with units follow the rules above given, i.e. they are treated as a thing numbered. Thus for 3000 to 10000 the broken plural أَلْفٍ is used in the oblique case; from 10000 to 99000 the accusative singular أَلْفًا is used; and from 100000 upwards the oblique singular أَلْفٍ.</p>
2000	٢٠٠٠	أَلْفَانِ	
3000	٣٠٠٠	ثَلَاثَةُ أَلْفٍ	
4000	٤٠٠٠	أَرْبَعَةُ أَلْفٍ	
5000	٥٠٠٠	خَمْسَةُ أَلْفٍ	
6000	٦٠٠٠	سِتَّةُ أَلْفٍ	
7000	٧٠٠٠	سَبْعَةُ أَلْفٍ	
8000	٨٠٠٠	ثَمَانِيَةُ أَلْفٍ	
9000	٩٠٠٠	تِسْعَةُ أَلْفٍ	

		MASCULINE.	
10000	١....	عَشْرَةُ آلَافٍ	
11000	١١...	أَحَدُ عَشَرَ آلَافًا	
12000	١٢...	إِثْنَا عَشَرَ آلَافًا	
13000	١٣...	ثَلَاثَةَ عَشَرَ آلَافًا	
100000	١.....	مِائَةُ أَلْفٍ	In these cases the hundred and unit are written as one word.
200000	٢.....	مِائَتَا أَلْفٍ	
300000	٣.....	ثَلَاثُمِائَةِ أَلْفٍ	
400000	٤.....	أَرْبَعُمِائَةِ أَلْفٍ	
1000000	١.....	أَلْفُ أَلْفٍ	
2000000	٢.....	أَلْفَا أَلْفٍ	
3000000	٣.....	ثَلَاثَةُ أَلْفِ أَلْفٍ	

ORDINAL NUMBERS.

(83). The ordinal numbers for the units (except the first) are formed on the measure of the agent, masc. **فَاعِلٌ**, fem. **فَاعِلَةٌ**; the tens, hundreds and thousands do not differ from the cardinal numbers.

MASCULINE.	FEMININE.	
أَوَّلُ	أَوَّلَى	1st
ثَانِي	ثَانِيَةٌ	2nd
ثَالِثُ	ثَالِثَةٌ	3rd

MASCULINE.	FEMININE.	
رَابِعٌ	رَابِعَةٌ	4th
خَامِسٌ	خَامِسَةٌ	5th
سَادِسٌ	سَادِسَةٌ	6th
سَابِعٌ	سَابِعَةٌ	7th
ثَامِنٌ	ثَامِنَةٌ	8th
تَاسِعٌ	تَاسِعَةٌ	9th
عَاشِرٌ	عَاشِرَةٌ	10th
حَادِي عَشْرَ	حَادِيَّةٌ عَشْرَةٌ	11th
ثَانِي عَشْرَ	ثَانِيَّةٌ عَشْرَةٌ	12th
ثَالِثَ عَشْرَ	ثَالِثَةٌ عَشْرَةٌ	13th
etc.		
عِشْرُونَ		20th
حَادِي وَعِشْرُونَ	حَادِيَّةٌ وَعِشْرُونَ	21st
ثَانِي وَعِشْرُونَ	ثَانِيَّةٌ وَعِشْرُونَ	22nd
ثَالِثَ وَعِشْرُونَ	ثَالِثَةٌ وَعِشْرُونَ	23rd
etc.		
تِسْعُونَ		90th
حَادِي وَتِسْعُونَ	حَادِيَّةٌ وَتِسْعُونَ	91st
etc.		

(84). OTHER CLASSES OF NUMERALS.

1. The adverbial numerals are formed as follows :

مَرَّةٌ, نَوْبَةٌ once (*lit.* one time, one turn, etc.).

مَرَّةً ثَانِيَةً or ثَانِي مَرَّةً twice.

مَرَّةً ثَالِثَةً or ثَالِثًا thrice.

And so on.

We may also use the objective case of the noun of unity, thus :

ضَرَبَهُ ضَرْبَةً, ضَرَبْتَنِي he struck him once, twice, etc.

2. The distributive numerals are—

أَحَادٌ or مَوْحِدٌ one by one.

ثَنَاءٌ, مَثْنَى or اِثْنَيْنِ two by two.

ثَلَاثٌ, مَثَلثٌ three by three.

رَبَاعٌ, مَرْبَعٌ four by four.

And so on.

These are imperfectly declined.

3. The multiplicative numerals are :

مَفْرَدٌ single.

مُثَلَّثٌ triple, threefold.

مَثْنَى double, twofold.

مَرْبَعٌ quadruple, fourfold, square.

And so on.

4. The adjectival numerals are :

ثَنَائِيٌّ dual, consisting of two.

رَبَاعِيٌّ quadruple, consisting of

ثَلَاثِيٌّ treble, consisting of three.

four.

And so on.

5. Fractions are :

نِصْفٌ half.

ثُلُثٌ or ثُلُثٌ or ثُلُثٌ a third.

رُبْعٌ a fourth. „ رُبْعٌ „ رُبْعٌ

etc. to

عُشْرٌ a tenth. „ عُشْرٌ „ عُشْرٌ

The plural of these
fractions is of the
form أَفْعَالٌ

The fractions above a *tenth* are expressed by the use of the words أَجْزَاءٌ مِنْ "parts of," جُزْءٌ "part," as

ثَلَاثَةُ أَجْزَاءٍ مِنْ أَرْبَعِينَ جُزْءًا 3 parts of 40 parts, $\frac{3}{40}$ th.

6. The recurring numerals are :

ثُلَاثًا الثَّلَاثُ every third.

رُبْعًا الرَّبْعُ every fourth.

7. Approximate numbers are expressed as follows : بَضْعٌ

"a few," used with the units from 3 to 9, as—

غَلِبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ فِي بَضْعِ سِنِينَ

"The Greeks are conquered in the nearer parts of the earth, but they shall conquer after being conquered in a few years."—Kor.

xxx. 1.

نَيْفٌ "a few more," used with the tens, hundreds and thousands, as : عَشْرَةً وَنَيْفٌ "upwards of ten."

Sometimes the words أَوْ يَزِيدُونَ "or they exceed" are used in imitation of the passage of the Korān.

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ

"And we sent him to a hundred thousand or more."—Kor. xxxvii. 147.

Similarly el-Behá Zoheir has—

وَلَمَّمْتُ فِي خَدِّهِ فَعَدَدْتُ أَلْفًا أَوْ يَنْهَضُ

“I kissed him on his cheek, and counted a thousand kisses or *thereabouts*.”

مَحْوُ “about,” مَا يَزِيدُ عَلَى “what exceeds,” and similar expressions, followed by the number, are also used in this sense.

PARTICLES.

(85). Under the head Particle the Arabs include Prepositions, Conjunctions, Adverbs, and Interjections.

PREPOSITIONS.

(86). The prepositions are either inseparable (*i.e.* are written as one word with the following noun) or separable.

The inseparable prepositions are five in number, namely :

بِ in, by, with, etc. This, when joined with the affixed pronouns هُ، هُمَا، هُمْ، changes their *dhammah* into —, see

تَ by (a particle of swearing).

وَ by (ditto).

لِ to (with pronouns this is pointed with *fethah*).

كَ like.

The separable prepositions are :

إِلَى to.	فِي in.
حَتَّى until.	لَدَى، لَدُنْ with, by.
عَلَى upon, against.	مِنْ from.
عَنْ from.	مُنْذُ or مُذْ since.

There are many others which are commonly regarded as prepositions, but which are really nouns, as عِنْدَ “with,”

فَوْقَ "above," وَسَطَ "in the midst," etc. These are not properly reckoned as particles.

All prepositions take the following nouns in the dependent case.

CONJUNCTIONS.

(87). The conjunctions are also either inseparable or separable.

The inseparable conjunctions are :

وَ and.

فَ and so (as a consequence of what has gone before).

The principal separable conjunctions are :

إِذَا when.

إِذَا when.

أَمَّا as for. The thing predicated of the noun preceded by this particle takes فَ ; as

أَمَّا زَيْدٌ فَانْطَلَقَ
"As for Zeid he went away."

أَنَّ that (*ut*).

أَنَّ that (*quod*).

إِن if.

إِلَّا except (if not).

أَوْ or.

ثُمَّ then.

لِكَيْ in order that.

كَيْلَا in order not.

لَكِنَّ } but.

لَمَّا when.

لَوْ if.

مَا so long as.

ADVERBS.

(88). The Adverbs are also either inseparable, namely :

أُ interrogative.

سَوْفَ or سَ expresses future time.

لَ certainly.

Or separable, of which the most common are :

نَعَمْ or بَلَى , إِي , أَجَلْ	قَطَّ ever, never.
إِنْدَا then, in that case.	فَقَطَّ only (and that is all).
أَلَا } won't ?	قَدْ already.
أَمَّا }	كَأَنَّ certainly not.
أَلَا }	لَا no, not.
إِنْ verily.	لَمْ not. لَمَّا not yet.
إِنَّمَا only.	كَنْ never, not at all.
أَمْ whether, or (alternative of أ)	مَا not.
أَنَّى how ?	مَتَى when ?
أَيْنَ where ?	هَلَّ whether (interrogative).
بَلَّ nay, rather.	هَنَا here.
	هُنَاكَ , هُنَاكَ there.

Such adverbs as بَعْدُ “afterwards,” قَبْلُ “before,” which are merely nouns in an adverbial case; and indefinite nouns in the adverbial accusative, as أَبَدًا “ever,” are not included in this list, since they are not, strictly speaking, particles.

INTERJECTIONS.

(89). The principal interjections are :

أَهْ ! أَلَسْ ! وَاهْ ! آهْ ! آهْ !
 يَا ! أَيْ ! أَلَا ! oh ! ho ! etc., etc.

A great many other words are used as interjections, but are in reality verbs or nouns, and are therefore not included amongst the particles.

All particles are indeclinable, and as such need not be

discussed in the *Accidence*, which treats of the inflexion of words. They are all fully described, with their influence on other words, in the *Syntax*.

IMITATIVE SOUNDS.

Note.—Imitative sounds are indeclinable, and they neither govern a following word, nor are governed by any preceding one; such are

جِي جِي	<i>Ji ji.</i>	Used in calling camels to drink.
حَا حَا	<i>Há há.</i>	„ sheep „
عَا عَا	<i>‘A ‘á.</i>	„ goats „
غَاغِي	<i>Ghádi.</i>	Imitating the cawing of a crow.
طَاغِي	<i>Tádi.</i>	„ sound of a blow.
طَقْ	<i>Tak.</i>	„ „ stone falling.

PART II.—SYNTAX.

SECTION I.—THE VERB AND THE NOUN.

THE TENSES OF VERBS.

There are three tenses in Arabic—the Preterite, the Aorist, and the Imperative.

I. THE PRETERITE.

(90). The Preterite denotes a completed act, but the time at which it took place is left indeterminate, unless defined by the context or by some particle.

Thus the act may be completed only at the moment when the speaker is describing it, as

فَلِلَّهِ يَوْمَ أَنْتَ فِيهِ مُسَلَّمٌ وَهَبْتُ لَهُ جُرْمَ الزَّمَانِ الَّذِي خَلَا

“God bless the day on which thou art saved. I *pardon* for its sake all the crimes of time gone by.”

Or the effect may still remain, as

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ

“He only shall repair the Mosques of God who *believes* in God.”—Kor. ix. 18.

So an Arab author, in citing a verse of poetry, employs the expression, كَمَا قَالَ الشَّاعِرُ “as the poet *says*.”

Or it may express a foregone conclusion, such as na-

turally occurs in hypothetical or conditional sentences, as
إِنْ قُمْتَ قُمْتُ "if you rise, I will rise."

Here the idea expressed seems to be: "if this supposition be granted, namely, *you have risen*, then you may consider this, too, as granted, namely, that *I have risen*."

A similar idea seems to influence the English colloquial idiom, "if you do that, you are lost," or "are a dead man;" where "you are lost," "are a dead man," are apparent preterites.

From this use of the preterite results another very common use in Arabic, namely, in precative sentences, as
أَدَامَ اللَّهُ بَقَاءَكُمْ "may God perpetuate your existence!"

And with **لَا** "not," in averting anything undesirable, or in cursing, as **لَا بَارَكَ اللَّهُ فِيكَ** "may God not bless you!"¹

(91). The preterite of the verb **كَانَ** with the preterite of another verb is equivalent to the pluperfect, as **كَانَ زَيْدٌ قَامَ** "Zeid had stood up."

But the pluperfect is more usually expressed by the preterite preceded by the particle **كَدَّ**, with or without the conjunction **و**.

The particle **كَدَّ** restricts the preterite to a time actually past, as **كَدَّ جَاءَكُمْ رُسُلٌ مِنْ قَبْلِي** "Prophets have come to you before me."

We use the pluperfect, designating the action that had taken place before the occurrence of the event which we

¹ There is a well-known Arabic jest about a Bedawi, who, on being asked by one of the Caliphs whether a sheep which he was carrying was for sale, replied curtly **لَا** "no." The Caliph reproved him for his want of politeness, and told him that he should always add **بَارَكَ اللَّهُ فِيكَ** "God bless you!"—whereupon the Arab replied as above, **لَا بَارَكَ اللَّهُ فِيكَ**.

are describing; the Arabs, on the contrary, prefer to mention the circumstance or condition resulting from such previous action.

II. THE AORIST.

(92). The Aorist denotes an act not yet completed. Like the preterite, it is somewhat indeterminate in respect of time, until defined by the context or by particles.

THE MOODS OF VERBS.

The aorist is susceptible of certain inflexions¹ to express the various moods.

THE INDICATIVE MOOD.

In the direct or indicative mood, the aorist ends in َ ; it is used in all direct narration.

CHANGE OF THE VOWEL IN THE AORIST.

SUBJUNCTIVE MOOD.

(93). The aorist of a verb changes its final vowel َ into ِ , to express the subjunctive mood.

This change takes place when the verb is preceded by any one of the following particles :

1. أَنْ "that" (Latin *ut*), أُرِيدُ أَنْ أَزُورَكَ "I wish that I may visit you."

2. لَنْ = (لَا أَنْ) "it will not happen that" = "certainly not," as لَنْ يَجُودَ الْبَخِيلُ "the miser will certainly not be liberal."

3. إِنْ (= إِنْ أَنْ) "then," in that case, in answer to the

¹ Two of these inflexions, the ُ and ِ , are identical with the subjective and objective cases of nouns, and the Arab grammarians give the same name to both. The remaining case, the dependent, has the apocopated form of the aorist for its parallel in the verbs.

question “what if?” **إِذَنْ تَدْخُلَ الْجَنَّةَ** “then thou shalt enter Paradise,” in answer to the question **إِنْ آمَنْتُ بِاللَّهِ** “what if I believe in God?”

From this it will be seen that the particle **أَنْ**, expressed or understood, is the real instrument in forming the subjunctive mood, and changing the **ـُ** of the aorist into **ـِ**.

The ellipse of **أَنْ**, especially, takes place after the particles **لِ** “to, that,” **كَيْ** “in order,” **لِكَيْ** “in order to,” **حَتَّى** “until;” and after the conjunctions **وَ** and **فَ**, as

لِيَغْفِرَ لَكَ اللَّهُ “That God may pardon thee.”

جِئْتُ كَيْ أَزُورَكَ } “I came in order that I may visit
جِئْتُ لِكَيْ أَزُورَكَ } you” (for **كَيْ أَنْ** or **لِكَيْ أَنْ**).

إِضْرِبِ اللِّصَّ حَتَّى يَتُوبَ “Beat the thief till he repent”
 (for **حَتَّى أَنْ**).

أَرْضَى بِالْفِرَارِ وَأَسْلَمَ “I am content to flee and save myself.”

هَلْ تَأْكُلُ السَّمَكَ وَتَشْرَبُ اللَّبَنَ “Do you eat fish and drink milk
 (at the same time)?”

لَا تُؤَاخِذْنِي فَاهْلِكْ “Do not punish me so that I perish.”

هَلْ زَيْدٌ فِي الدَّارِ فَاْمُضِ إِلَيْهِ “Is Zeid at home, so that I may go to him?”

أَنْ is also understood with the ellipse of some other word after **أَوْ**, as **لَا تَسْتَسْهِلَنَّ الصَّعْبَ أَوْ ادْرِكْ الْمُنَى** “I will brave hardships, or meet my fate,” where **أَوْ ادْرِكْ الْمُنَى** is equivalent to **إِلَى أَنْ ادْرِكْ الْمُنَى** “till that I meet my death;”

كَسَرْتُ عُجُوبَهَا أَوْ تَسْتَقِيمًا "I will break its joints (a cane spear) or it shall come straight," i.e. ^{إِلَّا أَنْ تَسْتَقِيمَ} "unless that it come straight."

After the affirmative particle ^{لَ} in such expressions, as مَا كَانَ اللَّهُ لِيُعَذِّبَ الصَّالِحِينَ "God will not torment the righteous."

The suppression of ^{أَنْ} with the aorist in *fethah*, except in the instances given above, is rare, although it does sometimes occur, as

مَرَّةً يَحْفَرُهُ "Tell him (to) dig it."

خُذِ اللَّصَّ قَبْلُ يَأْخُذَكَ "Catch the thief before he catch you."

The conjunction ^{أَنْ} with the subjunctive mood must occasionally be translated as a negative, "in order not."

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

"Those who believe in God and the last day will not ask permission of thee *that they should not* engage in the holy war with their property and persons."

N.B.—The change of the final vowel of the aorist to *fethah* always implies a subjunctive or subordinate condition.

THE APOCOPATION OF THE FINAL VOWEL OF THE AORIST.

(94). The aorist of the verb is the only part of speech which can lose its final vowel altogether.

The apocopation may take place in either one or two verbs.

The cases in which one verb loses its final syllable are the following:

1. After **لَمْ** "not," and **لَمْ** "not yet," which always give a *past* negative sense to the aorist, as

لَمْ يَقُمْ "He did not stand."

جَاءَ وَلَمْ يَطْلُعِ الْفَجْرُ "He came, and the dawn had not yet appeared."

2. After the particle **لِ** used in an imperative sense, as **لِيَضْرِبَ زَيْدٌ** "let Zeid strike."

[*Note*.—This is the regular form of imperative for all except the second person. When preceded by **فَ**, **لِ** loses its vowel, as **فَلِيَضْرِبْ** "so let him strike."]

3. After **لَا** prohibitive, as **لَا تَضْرِبْ** "do not strike."

PARTICLES WHICH APOCOPATE THE AORIST OF TWO VERBS.

(95). There are thirteen particles which apocopate the aorist of *two* verbs :

إِنْ "If."

إِنْ تَكْسَلْ تَحْسَرْ "If you are lazy, you will come to want."

إِذَا "Whenever that."

وَإِنْكَ إِذَا تَأْتَيْ مَا أَنْتَ أَمْرٌ بِهِ تَلْفِ مِنْ إِيَّاهُ تَأْمُرُ آتِيَا

"And thou, whenever thou shalt come to what thou commandest Thou wilt find him whom thou commandest coming (to thee)."

مَنْ "Whosoever."

مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ "Whosoever does evil, shall be recompensed therewith."

¹ The *hamzet el-wasli*, with which the article commences, requires a vowel to precede it, in order that it may be pronounced ; the *sukūn* of the apocopated aorist **يَطْلُعُ** is therefore changed into *kasrah* — (see p. 13).

مَا and مَا "Whatsoever."

مَا تَفْعَلُوا بِالْخَيْرِ يَعْلَمَهُ اللَّهُ "Whatsoever good ye do, God knoweth it."

مَا تَطْلُبُ تَجِدُ "Whatsoever thou seekest, thou shalt find."

أَيَّ "Whichever."

أَيَّ مَا تَدْعُوا لَهُ الْأَسْمَاءُ الْحُسْنَى "By whichever ye call on Him, for to Him belong the most excellent names."

مَتَى and أَيَّانَ "Whenever."

مَتَى أَضَعَ الْعِمَامَةَ تَعْرِفُونِي "When I put off my turban, ye will know me."

فَأَيَّانَ مَا تَعْدُلُ بِهِ الرِّيحُ يَنْزِلُ "Whenever the wind sways it, it descends."

إِذَا "Whenever" (poetical).

وَإِذَا يُصِيبُكَ خُصَامَةٌ فَاجْمَلْ "Whenever poverty assails you, have patience."

[In both the above examples تَجَمَّلُ and يَنْزِلُ are for تَجَمَّلُ and يَنْزِلُ for the sake of the rhyme.]

أَيْنَ, أَيْنِ, حَيْثُمَا "Wherever."

أَيْنَمَا تَكُونُوا يَدْرِكُكُمُ الْمَوْتُ "Wherever ye are, death will reach you."

أَيْنِ تَجْلِسُ أَجْلِسُ "Where you sit, I will sit."

حَيْثُمَا تَذْهَبُ يَقْدِرُ لَكَ اللَّهُ نَجَاحًا "Where you go, God will grant you success."

كَيْفَمَا "However."

كَيْفَمَا تَتَوَجَّهَ تَصَادِفُ خَيْرًا "However you turn, you encounter good luck."

إِذَا and إِنَّ are true particles, the remaining eleven are really nouns implying a condition or hypothesis; they are all undeclined, except أَيَّ, which makes أَيَّ, أَيَّا, أَيِّ.

حَيْثُ and إِذْ do not apocopate the aorist unless joined with مَا = "soever."

مَا and مِمَّا are never joined with مَا; the rest may be either joined with مَا or not.

Note.—مَا after an indefinite noun is equivalent to the English "a certain," or "any whatever," as

رَجُلٌ مَا خَرَجَ يَوْمًا مِنَ الْيَوْمِ "A certain man went out one day."
مَا رَأَيْتُ رَجُلًا مَا "I did not see any man whatever."

The *n* of the *tenwin* in this case always coalesces with the *n* of مَا, which is then doubled; thus رَجُلٌ مَا pronounced *rajulu mmá*.

In a conditional sentence, when the aorist of the second clause is not introduced by one of the conjunctions وَ or فَ, its last syllable is apocopated, as

زُرْنِي أَكْرِمَكَ "Visit me—I will honour you."

THE ENERGETIC AND JUSSIVE MOOD.

(96). The syllables نِ and نْ added to the aorist or imperative give greater force to the expression, and the second is stronger than the first. They are used in affirmation, interrogation, command, or prohibition. The affirmative لَ is also generally prefixed in forming these moods, especially in the jussive, to give still greater emphasis: as

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا

"We see the turning about of thy face in the heavens; but we will surely cause thee to turn to a point of adoration which shall please thee."—Kor. ii. 139.

يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

"O my children, God has chosen the religion for you, so do not, pray, die except ye are Muslims."—Kor. ii. 126.

اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى

"Go down from it both together; and if there shall come to you guidance from me," etc.—Kor. ii. 36.

لَتَرَوُنَّ الْجَحِيمَ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

"Ye shall surely see hell; yes, ye surely shall see it with the eye of certainty; then shall ye surely be asked concerning your luxurious life."

III.—THE IMPERATIVE.

(97). The Imperative is used in precisely the same manner as in other languages. We have already seen (p. 30) that it exists only in the second person, and that for the other persons the apocopated form of the aorist with the affirmative **لَ** prefixed is employed.

The prohibitive is obtained in the same manner, by apocopating the aorist for all persons and prefixing **لَا**.

THE CASES OF NOUNS.

(98). In Arabic short vowels are used as terminations to express the different cases.

- is nominative, direct or subjective.
- is genitive, oblique or dependent.
- is accusative, conditional, or objective.

In nouns these are doubled to express further the *indefinite* nature of the thing (see p. 7).

When so doubled, they are pronounced with an *n* sound called *تنوين* (see (4) p. 6).

[In verbs only *أ* and *ع* are used, and the *ao*rist is the only *tense* capable of being modified by them.]

THE SUBJECTIVE CASE.

(99). The following require the subjective or nominative case:

The agent or subject of a verb: ضَرَبَ زَيْدٌ "Zeid struck."

The nominative or subject of a passive verb; as ضُرِبَ زَيْدٌ "Zeid was struck."

Both the subject and predicate of a simple sentence in which the simple copula "is" is either omitted, or expressed by هُوَ; as

زَيْدٌ قَائِمٌ	"Zeid is standing."
الْعِلْمُ نَافِعٌ	"Knowledge is useful."
اللَّهُ هُوَ الْحَيُّ	"God is the living one."

THE AGENT AND THE VERB.

(100). The agent is put in the subjective case.

The agent follows the verb, and the object of the action follows the agent; as ضَرَبَ زَيْدٌ عَمْرًا "Zeid struck 'Amr.'" This order must be invariably observed in the following cases:

1. When, from the noun being unable to exhibit the case-endings (see p. 100), an ambiguity would otherwise arise; as ضَرَبَ الْفَتَى يَحْيَى "the youth struck John."

2. When the agent is a pronoun inseparable from the verb; as ضَرَبْتَ زَيْدًا "thou didst strike Zeid."

3. When the object of the action is separated from the agent and verb by the word إِلَّا "except," as مَا ضَرَبَ زَيْدٌ إِلَّا عَمْرًا "Zeid struck no one but 'Amr" (*lit.* "Zeid struck not—save 'Amr").

The agent is either (1) expressed separately, as قَامَ زَيْدٌ "Zeid stood;" or (2) inseparable from the verb, as ضَرَبْتَ "thou didst strike," where the pronominal affix ت is regarded as the agent; or (3) expressed, but separated altogether from the verb, as مَا ضَرَبَ إِلَّا أَنْتَ "none struck but thee." The agent cannot be suppressed, though the verb may; *e.g.* in answer to the question مَنِ قَامَ "who stood?" you may reply, زَيْدٌ "Zeid."

But the agent immediately follows the object and verb when the object is an affixed pronoun and the agent an expressed noun or separate pronoun, as

ضَرَبَنِي زَيْدٌ "Zeid struck me."

مَا ضَرَبَ زَيْدًا إِلَّا أَنَا "No one struck Zeid but I."

Similarly, when the agent has an affixed pronoun referring to the subject, as ضَرَبَ زَيْدًا غُلَامُهُ "Zeid's slave struck him" (*lit.* "his slave struck Zeid" = غُلَامٌ زَيْدٍ ضَرَبَهُ), in such a case we must not say ضَرَبَ غُلَامُهُ زَيْدًا, because it is not admissible to make the pronoun refer to a noun not yet expressed: in other words, the relative cannot precede its antecedent.

When the agent is separated from the verb by the word إِلَّا, the object immediately follows the verb, as in the above example, مَا ضَرَبَ زَيْدًا إِلَّا أَنَا.

If none of the above-mentioned rules apply, you

may either put the agent last or not, as ضَرَبَ عَمْرًا زَيْدٌ or ضَرَبَ زَيْدٌ عَمْرًا "Zeid struck 'Amr."

When the action is restricted by the particles **إِلَّا** or **إِنَّمَا** to the object, the usual order is preserved, as

إِنَّمَا ضَرَبَ زَيْدٌ عَمْرًا "It is only 'Amr whom Zeid has struck."

مَا ضَرَبَ زَيْدٌ إِلَّا عَمْرًا "Zeid has not struck any one but 'Amr."

But if the action of the verb is restricted to the subject or agent, the object precedes, as

إِنَّمَا ضَرَبَ عَمْرًا زَيْدٌ "It is only Zeid who has struck 'Amr."

مَا ضَرَبَ عَمْرًا إِلَّا زَيْدٌ "No one has struck 'Amr but Zeid."

[As there would not be any ambiguity in the case of **إِلَّا**, this rule is not always strictly observed; but in the case of **إِنَّمَا** it must never be deviated from.]

CONCORD OF THE VERB AND THE AGENT.

(101). The agent is always in the subjective case, and is properly placed after the verb.

When the agent is, grammatically speaking, masculine, of no matter what number, the verb is put in the masculine singular, as

قَامَ زَيْدٌ "Zeid stood."

قَامَ الزَّيْدَانِ "The two Zeids stood."

قَامَ الزَّيْدُونَ "The Zeids stood."

يَقُومُ زَيْدٌ "Zeid stands."

يَقُومُ الزَّيْدَانِ "The two Zeids stand."

يَقُومُ الزَّيْدُونَ "The Zeids stand."

With a feminine agent the verb is put in the feminine singular in the following cases :

1. If the agent be really feminine, no matter of what number; and follow the verb, as

قَامَتِ هِنْدُ	"Hind stood."
قَامَتِ الْهِنْدَانِ	"The two Hinds stood."
قَامَتِ الْهِنْدَاتِ	"The Hinds stood."

2. If the agent precede the verb, as *الشمسُ طلعتُ* "the sun (it) rose."

The verb may either be put in the feminine or masculine singular in the following cases :

1. If the agent be not really feminine, but only feminine from a grammatical point of view, as

طلع الشمسُ	} "The sun rose."
طلعت الشمسُ	

2. If the agent be a broken plural, as

قام الهنودُ	} "The Hindús stood."
قامت الهنودُ	

3. If the agent be a collective noun or the name of a species, as

أورق الشجرُ	} "The trees put forth leaves."
أورقت الشجرُ	

4. Even when the agent is really feminine, provided a word intervenes between it and the verb, as

قام اليوم هِنْدُ	} "Hind stood to-day."
قامت اليوم هِنْدُ	

When the intervening word is **إِلَّا**, the verb is more elegantly put in the masculine, as **مَا تَامَ إِلَّا هِنْدٌ** "there rose not save Hind."

The names of Arab tribes, when expressed and immediately following the verb, generally put it in the feminine; they are in fact employed like broken plurals.

As is also the case in the broken plural, when a second verb occurs referring to the same agent, such verb agrees with it logically in gender, number, and person, as **اجْتَمَعَتِ الرِّجَالُ فَقَالُوا** "the men assembled and (they) said," the broken plural requiring the grammatical construction with the feminine singular; but in the second verb **قَالُوا**, which refers to the same agent, the logical agreement is preserved.

A regular feminine plural, or a broken plural, may sometimes, though rarely, take a feminine singular of the verb which follows it, even in the second person, as in the following verse:

إِلَا يَا حَمَامَاتِ الْأَرَكَ تَحْمَلِي رِسَالَةَ صَبٍّ لَا يَفِيْقُ مِنَ السُّكْرِ
وَقُولِي ضَرَارَ فِي الْقَيْوِدِ مُكْبَلٍ بَعِيدٍ مِنَ الْأَوْطَانِ فِي بَلَدٍ وَعَرٍ
حَمَائِمَ نَجْدٍ إِنْ رَأَيْتِ خِيَامَنَا فَقُولِي كَذَلِكَ الدَّهْرُ عَسْرٌ عَلَى يَسْرِ

"Oh! doves of the Arak tree, carry the message of a lover who recovers not from his intoxication.

Say, Dharár is in chains, fettered; far from his country in a rugged land.

Oh! doves of Nejd, if ye see our tents, then say: Such is fortune—difficulty succeeding ease."

The reason for using the verb, either in the feminine or masculine singular, with a feminine agent, seems to be that when we are conscious that we are speaking of a female, we say decidedly, "*she* rose," namely, Hind; but

when we are speaking of anything which is not necessarily present to our mind as feminine, we begin by a vague affirmation of the action having taken place, "he, she, or it rose," and having done so, we proceed to define it further by naming the agent. It is clear that in speaking of a woman we more often have the feminine idea in our mind, but that in the case of a merely grammatical feminine, the gender may come as an after-thought; hence we say,

$$\left. \begin{array}{l} \text{طَلَعَ الشَّمْسُ} \\ \text{طَلَعَتِ الشَّمْسُ} \end{array} \right\} \text{ "The sun rose."}$$

Another reason for this arrangement of the agent after the verbs, and for the apparently arbitrary manner in which the verb is made either to agree with it or not, is that the verb is regarded as complete in itself, the pronominal affix or suffix, if any, being considered as the real nominative to it, while the verb itself remains unchangeable, as قَامَ زَيْدٌ "he rose (I mean) Zeid;" see p. 154 (78). Here the pronoun understood in قَامَ is the real agent or nominative, while the word "Zeid" is only a further definition of the same; so too قَامَتِ هِنْدٌ "she rose (I mean) Hind," where the pronoun تِ is the real agent, and "Hind" the further definition of it. If, on the contrary, as in the sentence $\text{أَلْشَّمْسُ طَلَعَتِ}$, we *begin* by mentioning the noun, its gender is present to our mind when we come to the verb, by which we predicate something concerning it.

A collective noun, such as قَوْمٌ "a tribe," or a noun expressing an entire species, as غَنَمٌ "sheep," طَيْرٌ "birds," frequently takes the verb in the feminine singular, and occasionally even in the feminine plural, as

$\text{قَالَتِ بَنُو إِسْرَآئِيلَ}$ "The children of Israel said."

إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ

"I see myself carrying bread upon my head, from which the birds are eating."

وَلَا لَيْلٌ أَجْنَى وَلَا نَهَارٌ وَلَا خَيْلٌ حَمْلُنَ وَلَا رِكَابٌ

"Nor can night o'ershadow them nor day (protect them);—nor can their horses or riding camels bear them away!"

The names of Arab tribes are ordinarily feminine; but as they are collective nouns, they take any following verb in the masculine plural, as

وَتَمَلِكُ أَنْفُسَ الثَّقَلَيْنِ طَرًّا فَكَيْفَ تَحُوزُ أَنْفُسَهَا كِلَابُ
وَمَا تَرْكُوكَ مَعْصِيَةً وَلَكِنْ يَعَاظُ الْبُورْدُ وَالْمَوْتَ الشَّرَابُ

"Thou art master of both men and genii; how, then, can the tribe of Kiláb hope to remain mistress of itself? They have not revolted from thee criminally, but as a well is neglected when it affords the drink of death."

THE SUBJECT OF A PASSIVE VERB.

(102). The same rules which apply to the agent of an active verb apply to the subject of a passive verb.

It is always in the nominative.

It is either an expressed noun, as ضُرِبَ زَيْدٌ "Zeid was struck," or an affixed pronoun, as ضُرِبْتَ "thou wast struck," or a pronoun separated from the verb by some intervening word, as مَا ضُرِبَ إِلَّا أَنْتَ "none was struck but thyself."

The passive state or condition may be expressed by a noun, especially a verbal noun, in which case the subject will be in the dependent case, according to the rules for the construct state of nouns, as عَجِبْتُ مِنْ أَكْلِ التَّمْرِ "I wonder at the dates being eaten." If the noun be, however, a past passive participle, the subject will be in the sub-

jective case, as with a verb, as زَيْدٌ مَضْرُوبٌ عِلَامَةً "Zeid's slave (Zeid, his slave) (is) beaten."

If the transitive verb have more than one object, as أُعْطِيَ زَيْدًا دِرْهَمًا "he gave Zeid a dirhem," the first of such objects becomes the subject of the passive verb, and the other remains in the objective case, as أُعْطِيَ زَيْدٌ دِرْهَمًا "Zeid was given a dirhem."

In the Korān the expression الَّذِينَ أُوتُوا الْكِتَابَ "who have received the scripture," is of frequent occurrence, and is explained by the rule above given. آتَى being the 4th conj. of أَتَى "he came," is used transitively with two accusatives, thus: آتَاهُمُ الْكِتَابَ "he brought them the scripture," and in the passive the first object, هُمْ, becomes the subject, the second still retaining its objective function.

The following may serve as the subject of a passive verb :

1. A noun governed by a preposition (when the verb governs by means of that preposition), as مَرَّ بِزَيْدٍ "Zeid was passed by," where "by Zeid" is regarded as the subject of مَرَّ.

2. (a) An undefined noun if used as a proper name ; (β) a noun used adverbially, provided it is restricted in meaning by some following adjective ; in either case the noun must be declinable, as

(a) صَامَ رَمَضَانَ "He fasted Ramadhān."

صِيِمَ رَمَضَانُ "The fast of Ramadhān was kept."

(β) سَارَ سَيْرًا "He marched a march."

Here we may say in the passive, سِيرَ سَيْرٌ حَسَنٌ "a good march was marched," but we cannot say simply سِيرَ سَيْرٌ

“a march was marched,” without the qualifying adjective. So too we say, جَلَسَ لَدَى زَيْدٍ “he sat by Zeid,” and سَبَّحَ سُبْحَانَ اللَّهِ “he recited the formula ‘glory to God.’” But we cannot say جُلِسَ لَدَى زَيْدٍ “Zeid was sat by,” or سُبِّحَ سُبْحَانَ اللَّهِ, because neither لَدَى nor سُبْحَانَ are declinable.

The following examples will illustrate the foregoing remarks :

ACTIVE.

آتَى اللَّهُ بَنِي إِسْرَآئِيلَ كِتَابًا.

“God gave a Scripture to the Children of Israel.”

أَعْطَى زَيْدًا دِرْهَمًا

“He gave Zeid a drachma.”

أَمَرَ زَيْدًا بِقَتْلِ عَمْرٍو

“I ordered Zeid to kill ‘Amr.’”

سَارَ زَيْدٌ مِنْ بَغْدَادَ إِلَى الْمَدِينَةِ

“He escorted Zeid from Bagdad to el-Medina.”

لَمْ يَقْدِرِ السُّلْطَانُ عَلَى اخْذِهِ

“The Sultan could not take him.”

جَاءَ عَمْرُ النَّبِيِّ بِنَاسٍ مِنَ الْعَرَبِ

“Omar brought the Prophet some Arabs.”

PASSIVE.

أُوتُوا بَنُو إِسْرَآئِيلَ كِتَابًا

“The Children of Israel were given a Scripture.”

أُعْطِيَ زَيْدٌ دِرْهَمًا

“Zeid was given a drachma.”

أُمِرَ زَيْدٌ بِقَتْلِ عَمْرٍو

“Zeid was ordered to kill ‘Amr.’”

سِيرَ زَيْدٌ مِنْ بَغْدَادَ إِلَى الْمَدِينَةِ

“Zeid was escorted from Bagdad to el-Medina.”

لَمْ يَقْدَرْ عَلَى اخْذِهِ

“He could not be taken (his taking was impossible).”

جِيءَ النَّبِيُّ بِنَاسٍ مِنَ الْعَرَبِ

“The Prophet was brought some Arabs.”

When a verb which governs with a preposition is put in the passive voice, as بَحَثَ عَنْهُ “he disputed about it,” the preposition with its case is still retained, as بُحِثَ عَنْهُ “it was disputed about.” The verb is then strictly im-

personal, and therefore, in forming the passive participle, the masculine form only is used, the *pronoun alone* being altered to express the gender, thus:

الْمَبْحُوثُ عَنْهُ "The thing (masculine) disputed about."

الْمَبْحُوثُ عَنْهَا "The thing (feminine) disputed about."

[الْمَبْحُوثَةُ عَنْهَا, although used by no less a person than Fâris es Shidiâc, is incorrect and vulgar.]

This idiom is almost parallel to the English vulgarism by which I have translated it: "The thing *disputed about*." This will explain all such idiomatic expressions as that contained in the passage of the Kōrân, chap. i. 10:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

"Guide us in the right way, the way of those to whom Thou hast been gracious, not of *those against whom Thou art angered* (of those Thou art angry with)."

Note.—Nothing but practice can teach which verbs govern by a preposition, and which take the complement in the objective case: for example, أَتَى "he came" governs the objective without the intervention of a preposition. Generally, however, the purely transitive verbs govern the objective.

Before أَنْ, introducing a proposition, the preposition may sometimes be omitted, as

$$\left. \begin{array}{l} \text{لَمْ يَقْدِرْ أَنْ يَفْعَلْ ذَلِكَ} \\ \text{for} \\ \text{لَمْ يَقْدِرْ عَلَى أَنْ يَفْعَلْ ذَلِكَ} \end{array} \right\} \text{ "He could not do that."}$$

Sometimes even before a noun the preposition is omitted, the noun being put in the objective case; as

أَوْسَعَ الْمَرْمِلِ وَالْأَرْمِلِ } "He supplied means to the
 for
 أَوْسَعَ عَلَى الْمَرْمِلِ وَالْأَرْمِلِ } destitute and needy."

شَكَرْتُ لَهُ for شَكَرْتُهُ "I thanked him."

أَمَرْتُكَ بِالْخَيْرِ for أَمَرْتُكَ الْخَيْرِ "I ordered you to do good."

THE OBJECTIVE CASE.

(103). The following require the objective case :

1. The object of the action of a verb.
2. Words defining or specifying the action.
3. Nouns used adverbially.
4. The cause or effect of the action.
5. Words expressing the state or condition.
6. Words following particles of exception, vocatives (not addressing a person present), and a few other instances of which details are given in the following paragraphs.

1. THE OBJECT OF A VERB.

(104). The object of the verb is that upon which the action falls, as ضَرَبْتُ زَيْدًا "I struck Zeid."

A verb may have two objects, as أَعْطَيْتُ زَيْدًا دِرْهَمًا "I gave Zeid a dirhem;" or two objects and a word defining the nature or period of the action, or the state of the object, as أَعْلَمْتُ زَيْدًا عَمْرًا مُنْطَلِقًا "I showed to Zeid 'Amr in the act of going away."

The verb itself is frequently omitted in ejaculatory sentences, but the object remains in the objective case, as

الْأَسَدُ الْأَسَدُ "The lion, the lion!"

i.e. إِحْذَرِ الْأَسَدَ "Mind the lion."

أَخَاكَ أَخَاكَ "Your brother, your brother!"

i.e. اِلْزَمْ أَخَاكَ "Attend to your brother."

The objective case is used in parenthetically introducing a definition, as نَحْنُ الْعَرَبُ أَكْفَى مِنْ بَذَلٍ "we (the Arabs) are the most liberal of those who bestow gifts," i.e. نَحْنُ اعْنَى الْعَرَبِ "we (*I mean the Arabs*)."

2. WORDS DEFINING OR SPECIFYING THE ACTION.

(105). These will be best understood from the following examples :

ضَرَبْتُ ضَرْبًا "I struck a blow."

ضَرَبْتُهُ ضَرْبَةً or ضَرْبَتَيْنِ or مَرَّاتٍ "I struck him *one* blow—*two blows*—blows."

ضَرَبْتُهُ ضَرْبَ الظَّالِمِ "Thou didst strike him (with) the blow of an unjust man."

نَظَرْتُهُ نَظْرَةَ الْغَضَبِ "I looked at him with the look of one in anger."

جَلَدْتُهُ ثَلَاثَ جِلْدَاتٍ "I flogged him three strokes of a hide whip."

ضَرَبْتُهُ سَوْطًا "I struck him a whip" (for "with a whip," or "the blow of a whip.")

جَلَسْتُ أَحْسَنَ جُلُوسٍ "I sat the best of *sitting*."

قَعَدْتُ الْقَرْفَصَاءَ "I sat in the posture called قَرْفَصَاءَ," i.e. squatting.

سَرْتُ كُلَّ السَّيْرِ "I marched all the march."

عَرَفْتُ بَعْضَ الْمَعْرِفَةِ "I knew some science."

ضَرَبْتُهُ ذَلِكَ الضَّرْبِ "I struck him that blow."

In some instances the governing verb may be understood, but the noun defining or specifying the action

remains in the objective case, as **خَيْرٌ قُدُومٍ** "Welcome!" *i.e.* **قَدِمْتَ خَيْرٌ قُدُومٍ** (*lit.*) "you have arrived a good arrival." So in answer to the question **مَنْ ضَرَبْتَ** "whom have you struck?" you may answer **زَيْدًا** "Zeid," without repeating the verb.

The governing verb is always understood in such sentences as the following :

مَهْلًا وَسَقِيًّا لِّزَيْدٍ "Gently"—"wishing well to Zeid," *i.e.* "act gently"—"wish well (*lit.* [pray God to give] drink) to Zeid."

سُبْحَانَ اللَّهِ "Glory to God!" (*i.e.* **أَسْمَحُ سُبْحَانَ اللَّهِ**).

سَمْعًا وَطَاعَةً "To hear is to obey"
(*أَسْمَعُ سَمْعًا وَأُطِيعُ طَاعَةً*).

أَنْتَ ابْنِي حَقًّا "Thou art my son really."

لِزَيْدٍ صَوْتُ الْحِمَارِ "Zeid has a voice—an ass's voice."

أَتَيْتَ أَهْلًا وَوَطِئْتَ سَهْلًا "Welcome!" (*i.e.* **أَتَيْتَ أَهْلًا وَوَطِئْتَ سَهْلًا**),
lit. "Thou hast come (as it were) to thy family, and trodden on smooth ground."

3. NOUNS USED ADVERBIALLY.

(106.) In the last few examples the objective case may be considered as simply adverbial or objective. The objective case used in this defining or specifying sense, like the second object of a doubly transitive verb, is not affected by a change of voice, as **ضَرَبَ زَيْدٌ ضَرْبًا شَدِيدًا** "Zeid was struck a severe blow."

Amongst the defining or specifying words above referred to are to be included adverbs of time or distance, as

صَلَّيْتُ زَمَنًا "I prayed some time."

صَمْتُ يَوْمَ الْجُمُعَةِ "I fasted Friday."

سَرْتُ مِيلًا "I marched a mile."

and adverbs of place, when they are immediately derived from the verb, as جَلَسْتُ مَجْلِسَ زَيْدٍ "I sat in Zeid's assembly;" or when the place is indeterminate, as قَعَدْتُ مَكَانًا "I sat in a place." But if the place be definite and determined, as a house, etc., a preposition must be used, as جَلَسْتُ فِي الْبَيْتِ "I sat in the house."

Other instances of nouns of time and place used adverbially are—

جَلَسْتُ قَرِيبَ الْأَمِيرِ "I sat near the Emír."

جَلَسْتُ طَوِيلًا مِنَ الدَّهْرِ "I sat a long time in an easterly place."

شَرَقَى مَكَانٍ

سَرْتُ عَشْرِينَ يَوْمًا "I walked twenty days."

مَشَيْتُ كُلَّ الْيَوْمِ "I walked all day."

سَرْتُ بَعْضَ الْبَرِيدِ "I marched part of the post or day's march."

4. THE CAUSE OR EFFECT OF THE ACTION.

(107). The cause or effect of the action is put adverbially in the objective case if it be indefinite and of the nature of an infinitive or verbal noun, as—

هَرَبْتُ خَوْفًا "I fled fearing."

ضَرَبْتُ ابْنِي تَأْدِيبًا لَهُ "I beat my son to correct him."

But if it be defined by the article, and of the nature of a noun substantive, it is better to use a preposition, as

جِئْتُ لِلْزُبْدِ "I came for the butter."

هَرَبْتُ لِلْخَوْفِ "I fled for fear."

If it be of the nature of a verbal noun, but in a state of construction with some other noun, it may be either used adverbially, or with a preposition, as

هَرَبْتُ خَوْفَ الْقَتْلِ "I fled fearing slaughter."

هَرَبْتُ لِحَوْفِ الْقَتْلِ "I fled for fear of slaughter."

و "and," in the sense of مَعَ "with," takes the objective, as سَارَ زَيْدٌ وَالطَّرِيقَ "Zeid marched with the road."

It is obvious that in such a case the noun governed by و cannot be in apposition with the subject of the verb, for the translation would then be, "Zeid marched and the road (*scil.* marched)," which is an absurdity.

Such idiomatic expressions as

مَا شَأْنُكَ وَزَيْدًا "What is your state and (*i.e.* how do you get on with) Zeid?"

كَيْفَ أَنْتَ وَقِصَّةٌ مِنْ ثَرِيدٍ "How are you off for a dish of porridge?"

are explained by an ellipsis of the verb كَانَ.

5. STATE OR CONDITION.

(108). State or condition is expressed by the objective case, as

جَاءَ زَيْدٌ رَاكِبًا "Zeid came *riding*."

رَكِبْتُ الْفَرَسَ مُسَرَّجًا "I rode the horse *saddled*."

أَعْجَبَنِي قِيَامُ زَيْدٍ مُسْرِعًا "Zeid's standing up *so quickly* pleased me."

The word thus used in the objective case must be a derivative and indefinite noun, and must moreover refer to a preceding definite noun, as in the above examples.

In the case of such an expression as جَاءَ الْأَمِيرُ وَحْدَهُ "the

Emir came *alone*," وَحْدَهُ, although rendered grammatically definite by the affixed pronoun, is properly regarded as indefinite in meaning.

Similarly, a primitive noun may be used adverbially to express condition, if it is explanatory of what has gone before, as طَلَعَ الْقَمَرُ بَدْرًا "the moon rose *full*" (بَدْرٌ being a primitive noun signifying "the full moon").

The preceding noun to which the noun expressing condition refers, may be indefinite, provided it be qualified by some epithet or description, or be in a state of construction with a following noun, as

جَاءَنِي رَجُلٌ فَانِيْلٌ رَاكِبًا "An accomplished man came to me riding."

رَأَيْتُ غُلَامَ رَجُلٍ ضَاكِكًا "I saw a man's slave laughing."

A verb or a nominal sentence may stand in the relation of an adverb expressing condition; in this case it is generally introduced by the conjunction وَ, as جَاءَ زَيْدٌ وَ الشَّمْسُ طَالِعَةٌ "Zeid came and the sun was rising (*scil.* at the same time)."

If the nouns forming the sentence have pronouns affixed to them, the وَ may either be used or omitted, as

جَاءَ زَيْدٌ وَ يَدُهُ عَلَى رَأْسِهِ "Zeid came to me (with) his hand on his head."

كَلَّمْتُهُ فَوْهُ إِلَى فِيهِ "I spoke to him mouth to mouth."

A verb in the aorist thus used does not require وَ, as جَاءَ زَيْدٌ يَرْكُضُ "Zeid came running;" but if it be negative, it requires the وَ, as جَاءَنِي زَيْدٌ وَ مَا يَرْكُضُ "Zeid came to me not running."

The preterite requires وَ and also the particle قَدْ, as جَاءَ زَيْدٌ وَقَدْ رَكِبَ "Zeid came riding."

In such an expression as هَلْ تَأْكُلُ السَّمَكَ وَ تَشْرَبُ اللَّبَنَ

“do you eat fish and drink milk (at the same time),” the conjunction *و* requires the following verb to be in the subjunctive (see p. 172). There is in all these cases an ellipse of some such expression as “your state is that—” *e.g.* “do you eat fish and your state is (= whilst) that you drink milk.”

The adverbial accusative is used in such sentences as the following :

طَابَ زَيْدٌ نَفْسًا	“Zeid was happy in mind.”
رَفَعْتُ الشَّيْخَ قَدْرًا	“I raised the Sheikh in power.”
زَيْدٌ أَكْثَرُ مِنْكَ مَالًا	“Zeid is greater than you in wealth.”
مَا أَحْسَنَ زَيْدًا رَجُلًا	“How good is Zeid <i>qud</i> a man.”
أَكْرَمَ أَبَايَ زَيْدٌ أَبًا	“How noble is Zeid’s father <i>qud</i> a father.”
لِلَّهِ دَرَّةٌ فَارِسًا	“God bless him for a horseman.”

It is also used occasionally with words of weight or measure, as

عِنْدِي مِثْقَالٌ ذَهَبًا	“I have a <i>mithkal</i> in gold.”
إِشْتَرَيْتُ كَيْلِينَ حِنْطَةً	“I bought two measures of corn.”

And also with the numerals from 1 to 99.

The syntax of the objective case may be summed up by saying that it is used objectively and adverbially. The following sentence contains an example of each of the various uses of the objective case :

ضَرَبْتُ أَنَا وَعَمْرًا زَيْدًا أَمَامَ الْأَمِيرِ يَوْمَ الْجُمُعَةِ ضَرْبًا شَدِيدًا تَأْدِيبًا لَهُ

“I struck, conjointly with Amr, Zeid, before the Emír, on Friday, a severe blow by way of correcting him.”

لِلَّهِ دَرَّةٌ *lit.* “to God his milk-flow,” an idiomatic expression of admiration.

THE GENITIVE OR DEPENDENT CASE.

(109). The genitive case is peculiar to nouns, and is employed in two instances.

1. After a preposition, as **خَرَجْتُ مِنَ الْبَلَدِ** "I went out *from* the city."

2. When following another noun, the sense of which it defines or determines, and with which it is said to be in a state of construction, as **جَاءَنِي عَبْدُ زَيْدٍ** "Zeid's slave came to me."

PREPOSITIONS.

(110). The prepositions which govern the oblique case are :

بِ, signifying—1. Companionship, as **بِعَشِيرَتِهِ** "with his tribe." This gives a transitive sense to a neuter verb, as from **ذَهَبَ** "he went," **ذَهَبَ بِهِ** "he carried it away."

2. Instrumentality, as **بِالْقَلَمِ** "with a pen."

3. Correspondence, as **بِعْتُ الثَّوبَ بِدِرْهَمٍ** "I sold the garment for a dirhem."

4. **بِ** is employed pleonastically with the agent of certain verbs, as **كَفَى بِاللَّهِ شَهِيدًا** "God is a sufficient witness."

5. In the predicate of **لَيْسَ** **بِظَالِمٍ**, as **لَيْسَ اللَّهُ بِظَالِمٍ** "God is not unjust."

6. As a particle of swearing, as **بِاللَّهِ** "by God."

مِنْ, signifying—1. "Of," or "from," in all the senses of those prepositions in English, as

خَرَجْتُ مِنَ الْمَدِينَةِ "I went out *from* the city."

اجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ "Avoid pollution *from* idols."

خَاتِمٌ مِنْ حَدِيدٍ "A ring *of* iron."

2. In comparison, "than," as أَكْبَرُ مِنْ زَيْدٍ "greater than Zeid."

3. "Rather than," as أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ "are you satisfied with this life *rather than* the next?"

4. "Some of" (like the French *de*), or "any," as

شَرِبْتُ مِنَ الْمَاءِ "I drank *some of* the water."

هَلْ عِنْدَكَ مِنْ خَبَرٍ "Have you *any* news?"

And by analogy with the preceding, as مَا جَاءَنِي مِنْ أَحَدٍ "there came not to me *any one*."

إِلَى "to," "until," as

ذَهَبْتُ إِلَى الْمَدِينَةِ "I went *to* the city."

صُمْتُ إِلَى الْمَغْرِبِ "I fasted *until* sunset."

When followed by a pronoun, the *إِلَى* in *إِلَى* and in *لَدَى* "near" (see p. 165) becomes quiescent, as إِلَيْهِ "to him."

عَنْ "from," "off," "away from," as

رَمَيْتُ السَّهْمَ عَنِ الْقَوْسِ "I shot the arrow *from* the bow."

شُغِلْتُ بِحُبِّ اللَّهِ عَنْ كُلِّ مَا سِوَاهُ "I am occupied with the love of God (and turned thereby) *away from* all else."

عَنْ is sometimes governed by another preposition, as اجْلِسْ مِنْ عَن يَمِينِي "sit *on* my right," *lit.* "from off," where مِنْ implies the "distance from," عَنْ the "motion from."

عَلَى, signifying—1. "Upon," as صَعِدْتُ عَلَى الْجَبَلِ "I climbed *upon* the mountain." عَلَى also may be governed

by *مِنْ*, as *نَزَلْتُ مِنَ عَلَى السَّطْحِ* “I came down from off the roof,” literally “from upon.”

2. “Against,” as *خَرَجَ عَلَى السُّلْطَانِ* “he went out (rebelled) *against* the king.” *عَلَى* also becomes *عَلَيْ* with pronouns, as *عَلَيْهِ* “on him.”

لِ, signifying—1. “To,” “belonging to,” as *أَمَالٌ لَزَيْدٍ* “the property is (belongs) to Zeid.”

2. “For,” as *ضَرَبْتُهُ لِلتَّأْدِيبِ* “I struck him *for* correction.”

3. “At” (pleonastically), as *لَزَيْدٍ ضَرَبْتُ* “at Zeid I struck.”

كَ “like,” as *زَيْدٌ كَالسَّيِّدِ* “Zeid (is) like the lion.”

حَتَّى “until” (limiting a continuous relation), as *نِمْتُ الْبَارِحَةَ حَتَّى الصَّبَاحِ* “I slept yesterday until the morning.”

وَ and *تَ* are particles of swearing, as *وَاللَّهِ تَاللهِ* “by God.”¹

OTHER WORDS USED AS PREPOSITIONS.

(111). *رُبَّ* “many a,” or, conversely, “but few.” *رُبَّ* must begin the sentence, and the noun which it governs must be indefinite and qualified by a subsequent adjective, as *رُبَّ رَجُلٍ كَرِيمٍ لَقِيتُهُ* “many a generous man have I met.” Sometimes a pronoun is affixed to it, in which case the following word must be indefinite and in the accusative case, as *رُبَّهُ رَجُلًا* “many a man.”

If the particle *مَا* be affixed to *رُبَّ*, it signifies “perhaps,” “probably,” and serves to introduce a sentence, as *رُبَّمَا زَيْدٌ قَائِمٌ* “perhaps Zeid is standing.”

¹ It is worth remarking that the long *alif* in the name of God is pronounced with the *imlaleh*—see p. 9 (7)—if preceded by a *keerah* —; but if preceded by any other vowel, it is pronounced very full and broad: thus, *w'alladhi*, *t'alladhi*, as above, but *بِاللهِ* *billehi*.

رُبُّ is often omitted after و, but the noun still continues in the genitive case, as وَلَيْلٍ كَمَوْجِ الْبَحْرِ أَرَخَىٰ سُدُولَهُ "and (many a) night like the waves of the sea has let down its curtain of darkness."

مُنْذُ, مُذْ, signifying—1. "Since," as

مَا رَأَيْتُهُ مُنْذُ يَوْمِ الْجُمُعَةِ "I have not seen him since Friday."

2. Absolutely, "since," in the sense of "at all," as

مَا رَأَيْتُهُ مُذْ "I have not seen him *since*."

مَا رَأَيْتُهُ مُنْذُ (مُذْ) يَوْمِنَا هَذَا "I have not seen him 'at all' lately."

But مُنْذُ and مُذْ also take the nominative, as

مَا رَأَيْتُهُ مُنْذُ يَوْمِ الْجُمُعَةِ "I have not seen him since Friday."

خَلَا, عَدَا, and حَاشَا, all meaning "except," sometimes govern the genitive.

قَبْلَ and بَعْدَ, meaning respectively "before" and "after," are used as prepositions; the length of time by which they are defined is introduced by ب, as

قَبْلَ وَفَاةِ زَيْدٍ بِيَوْمَيْنِ "Two days before the death of Zeid."

بَعْدَ طُلُوعِ الشَّمْسِ بِسَاعَتَيْنِ "Two hours after sunrise."

Many other nouns are used as prepositions, such as غَيْرَ "except," فَوْقَ "over," etc. They have the accusative form without *tenwīn*.

A SENTENCE AS THE COMPLEMENT OF A PREPOSITION.

(112). An entire proposition, verbal or nominative, is often the complement of a preposition, in which case it does not change its terminations, as

وَاللّٰهُ مَا هِيَ بِنِعْمِ الْوَلَدِ نَصْرَهَا بُكَاءٌ وَبِزَرِّهَا سَرَقَةٌ

"By God! she is not a 'How good is the child,' her help is weeping, and her armour silken attire" (said by an Arab who was told of the birth of a daughter).

تَنَادَوْا بِالرَّجُلِ غَدًا "Proclaim, 'The departure is to-morrow.'"

THE VOCATIVE.

(113). The vocative particles are يَا, أَيَّ, آ, هَيَّا, of which the first, يَا, is the more common. They usually govern the noun in the subjective case. They may be either expressed or understood, as يُوْسُفُ أَعْرِضْ عَنْ هَذَا "O Joseph," etc.

The vocative is put in the objective case—

1. When the noun is in construction, as يَا عَبْدَ اللَّهِ "Oh 'Abdallah!" Or when it governs another noun in the accusative, as يَا طَالِعًا جَبَلًا "O thou who art ascending a mountain!"

2. When it is undefined, or not directly addressed, *e.g.*, as when a blind man says, يَا رَجُلًا خُذْ بِيَدِي "Here somebody! take my hand." But if the noun is not in construction, but is indefinite, and not qualified by a subsequent adjective, being nevertheless directly addressed, it is put in the nominative case without *tenw'n*, as يَا زَيْدُ "Oh Zeid!" يَا رَجُلُ "Oh man!" If, however, it be so qualified, it is more often put in the objective case, as يَا رَجُلًا كَرِيمًا "O generous man!"

Indeclinable and imperfectly declined nouns do not of course take the ء, as يَا مُوسَى "Oh Moses!" يَا قَاضِي "Oh Cadhi!" يَا سِبَوَيْهَ "Oh Sibawaih!"

In crying for help, or expressing wonder, **يَا** is prefixed to the noun, which is then put in the oblique case, as

يَا زَيْدٌ "Oh for Zeid (to help me)!"

يَا لَلْعَجَبِ "Oh for the (what a) wonder!"

When the noun has the article prefixed, the vocative is expressed by putting it in the nominative case and prefixing the word **أَيْهَا** "masculine," and **أَيْهَآ** "feminine," for all numbers, as

أَيْهَا الْفَاعِلُ "Oh (thou) the accomplished!"

أَيْهَآ الْمَرْأَةُ "Oh you woman there!"

The name of God **اللَّهُ** is seldom put in the vocative, but when it is, the *hemzet el-wasl* may be either retained or elided, as **يَا اللَّهُ** *ya-allah*, or **يَا ٱللَّهُ** *ya 'llah*. But the word more generally used in addressing the Deity is **ٱللَّهُمَّ**, without a vocative particle.

APOCOPATION OF THE LAST SYLLABLE OF THE VOCATIVE.

(114). In the following cases the last syllable of the vocative may be apocopated:

1. In all substantives having a feminine termination, no matter of what gender, as **فَاطِمَةُ**, vocative **فَاطِمَ** "Oh! Fatima," **شَاةٌ**, vocative **شَا** "Oh! sheep."

2. In proper names of four or more letters; provided they are not compound, consisting of two nouns, in a state of grammatical construction, or of a whole sentence, and provided they do not resemble any part of a verb in form as **جَعْفَرٌ**, vocative **جَعْفَ** "Oh! Jaaffer."

In proper names like مَعْدَى كَرِبَ "Oh! Ma'dí Karib," compounded of two words not in a state of construction, the last half may be apocopated, as يَا مَعْدَى.

The vocative صَاحِبِي for صَاحٍ "Oh! my companion," is a rare exception.

NOUNS DEFINITE AND INDEFINITE.

(115). Nouns are either definite or indefinite.

An indefinite noun is rendered definite by prefixing the article اَلْ; or by placing it in construction with another and following noun.

The loss of the *tenwín* is, as we have already seen, the distinctive mark of the definite noun.

NOUNS IN CONSTRUCTION.

OF THE FIRST OF TWO NOUNS IN CONSTRUCTION.

(116). Of two nouns in construction, the first invariably loses its *tenwín*.

The use and application of the construct arrangement of nouns will be best understood from a study of the following examples:

غُلَامُ الرَّجُلِ "The slave of the man."

غُلَامٌ رَجُلٍ "The slave of a man."

Here the loss of the *tenwín* makes the word غُلَامٌ definite in both instances (see p. 7); it is not necessary therefore further to define it by prefixing the article. From this results the rule that *the first of two nouns in a state of construction does not require the article*.

Sometimes, however, when the two nouns in con-

struction have come to be regarded almost as a single expression, the article may be prefixed, as

• الْحَيَوةُ الدُّنْيَا The "life of this world."

الْحَيَوةُ الْحَيَوَانِ The book called "The life of animals" (name of a work on natural history).

A noun may have several complements in construction with it, as عَالِمُ الْغَيْبِ وَالشَّهَادَةِ "He who knows what is hidden, and what is present."

If it be necessary to leave the first of two nouns indefinite, and yet to express the same relation between them as that implied by the state of construction, the preposition لِ "to," or "belonging to," must be used with the second noun, as ابْنٌ لِلْمَلِكِ "a son of the king."

Sometimes an indefinite noun may be followed by two nouns in a state of construction, serving as a complement to it, especially if the first of two such nouns be an agent or a noun expressing an inherent quality, as

هَدَىٰ بِالْغِ الْكَعْبَةِ "A victim arriving at the Kaaba."

مُحَمَّدٌ الْحَسَنُ الْوَجْهِ "Mohammed, the handsome of face."

OF THE SECOND OF TWO NOUNS IN CONSTRUCTION.

(117). A sentence or quotation may occupy the place of the second of two nouns in a state of construction, as

سَقَتْهُ يَدُ الْمُنْيَةِ كَأْسَ وَسَقُوا مَاءَ حَمِيمًا فَقَطَعَ أَمْعَاءَهُمْ

"The hand of fate gave him to drink the cup of, 'and they were given to drink boiling water which tore their entrails.'"

—Kor. xlvii. 17.

If the first of two nouns be a participial form, and be used in the sense of a present or future tense, as

ضَارِبُ الرَّجُلِ "the striker of the man," and especially if it govern two nouns already in construction, as ضَارِبُ رَأْسِ الرَّجُلِ "the striker of the head of the man," it may take the article, as الضَّارِبُ الرَّجُلِ, الضَّارِبُ الرَّجُلِ.

The relation of the second of two nouns in a state of construction to the first—i.e. the relation of the determining or defining noun to that which it determines or defines—will be best understood from the following examples:

- حِكْمَةُ اللَّهِ "The wisdom of God."
 بَيْضَةُ فِضَّةٍ "An egg of silver."
 فِضَّةُ الدَّرَاهِمِ "The silver of dirhems."
 خَالِقُ الْأَرْضِ "The Creator of the earth."
 حَرُّ الشَّمْسِ "The heat of the sun."
 رَأْسُ الْحِكْمَةِ "The fountain-head of wisdom."
 كُلُّ الْمَخْلُوقَاتِ "All created things."
 خَزَائِنُ السُّلْطَانِ "The king's treasury."
 سُلْطَانُ الْبَرِّ وَالْبَحْرِ "The king of the land and the sea."
 خَلْقُ السَّمَاءِ "The creation of the heavens."
 مُلَاقُوا رَبِّهِمْ "Those who meet their Lord."
 ظَالِمُو أَنْفُسِهِمْ "Those who are unjust to their own souls."
 كَاتِبُ الرِّسَالَةِ "The writer of the treatise."
 أَوَّلُ كَافِرٍ "The first to disbelieve."
 غَيْرُ مَخْلُوقٍ "Increate (other than created)."

أَحَبُّ شَيْءٍ "A thing most pleasing."

خَيْرُ الْبَرِيَّةِ "The best of creation."

سَحَقُ عِمَامَةٍ "A worn-out turban."

أَعْلَمُ الْفَلَاسِفَةِ "The most learned of philosophers."

سَرِيعُ الْحِسَابِ "Quick of (in) reckoning."

We have seen that when two nouns are in a state of construction, the first becomes definite; if it be required to express such relationship between the two, and yet to preserve the indefinite character of the first, a preposition must be interposed, as

رَحْمَةٌ مِنَ اللَّهِ "A mercy from God." رَحْمَةُ اللَّهِ "God's mercy."

رَحْمَةٌ مِنْهُ "A mercy of His." رَحْمَتُهُ "His mercy."

Sometimes this construction is used merely to give importance to the noun, as in the verse of Imru 'al Kays:

وَقَرِيَّةٌ أَقْوَامٍ جَعَلْتُ عِصَامَهَا عَلَى كَاهِلِي مِثْلَ ذُلُولٍ مُرَحَّلٍ

"And (many a) waterskin belonging to the tribe have I placed the strap thereof on a shoulder of mine accustomed to fatigue and used to travel."

OTHER MODES OF EXPRESSING THE RELATION BETWEEN NOUNS.

(118). The idea of possession, companionship, etc., is also expressed in Arabic by the use of the following words:

صَاحِبٌ "companion," masc. ذُو, fem. ذَاتٌ "possessor,"
أَبٌ "father," أُمٌّ "mother," ابْنٌ "son," ابْنَةٌ or بِنْتُ "daughter,"
أَخٌ "brother," أُخْتُ "sister."

ذُو and صَاحِبٌ imply simple possession or endowment, as
صَاحِبُ مَالٍ "wealthy," ذُو الْعِلْمِ "learned,"

أَب and أُم imply that the thing expressed by the following noun proceeds from, or has an intimate connexion with, the person or thing so qualified. They are used in forming nick-names, and in the names of localities, as

أَبُو هُرَيْرَةَ "Abu Hurairah" ("father of the kitten," the name of one of the companions of Mohammed).

أَبُو الْيَقْظَانِ "Father of watching" (the cock).

أَبُو رِيحٍ "Abu Rīḥ" ("father of perfume," Latakia tobacco).

أَبُو شَيْحٍ "Abu Shīḥ" ("father of Shīḥ," i.e. a sweet-scented desert herb; name of a mountain in Sinai).

أُمُّ الْخَبَائِثِ "Mother of Vices" (wine).

أُمُّ طَرَفَاءَ "Umm Tarfā" (mother of tamarisks; name of a valley in Sinai).

ابْنُ and بِنْتُ, or ابْنَةُ are the converse of أَب and أُم, as

ابْنُ السَّبِيلِ "Son of the road (a traveller)."

ابْنُ آوَى "Son of howling (a jackal)."

بِنْتُ الْجَبَلِ "The daughter of the mountain (the echo)."

أَخٌ and أُخْتُ also imply being endowed with a quality, as

أَخُو الصِّدْقِ "Sincere (the brother of sincerity)."

أَخُو الْغِنَى "Rich (the brother of riches)."

أَخُو ثِقَةٍ "Trusty (the brother of confidence)."

أَخ is also used for "fellow," as هَذَا الثَّوبُ أَخُو هَذَا "this garment is the fellow to this one."

Note.—The complement of ذُو may be a verb in the aorist, although such construction is rare, as

لَا يَذِي تَسْلَمَ مَا كَانَ كَذَا

"No! by him (through whom) *you are preserved*, it was not so."

The same construction occurs in the following verse of Ibn el Fáridh :

قَدْ كَانَ قَبْلَ يَعْدُ مِنْ قَتَلَى رَشَا * أَسَدًا لِأَسَادِ الشَّرَى بَدَاذَا

"Before *he* was numbered amongst those slain of (by) a fawn,
He was a lion rending the lions of Shera."

Some words, as كُلُّ "all," require to be placed in a state of construction with another noun in order to complete the sense, as كُلُّ الْقَوْمِ "all the tribe." In such a sentence as كُلُّ يَمُوتُ "all will die," which is an apparent exception, the same rule holds, for it is equivalent to كُلُّ أَحَدٍ يَمُوتُ "every one will die."

ELLIPSE OF THE FIRST OF TWO NOUNS IN CONSTRUCTION.

(119). The first or second of two nouns in a state of construction may be understood in such an instance as

قَطَعَ اللَّهُ يَدَ وَرَجْلَ مَنْ قَالَهَا "May God cut off the hand and
foot of him who said it;" for

قَطَعَ اللَّهُ يَدَ مَنْ قَالَهَا وَرَجْلَهُ "May God cut off the hand of him
and the foot of him who said it."

أَكَلُ امْرِئٍ تَحْسِبِينَ امْرَأَةً وَنَارٌ تَوَقَّدُ فِي اللَّيْلِ نَارًا

"Do you think every man a *man*, and (every) fire kindled by night a
fire (of hospitality)?"

رَأَيْتُ التَّيْمِيَّ تَيْمَ عَدِي

"I saw the Teimite, of Teim, of the descendants of Adí."

لَمَّا كَانَتْ الْإَيَّامُ النَّاصِرِيَّةُ مُحَمَّدُ بْنُ قَلَّاءُونَ

"When it was the reign of Násir (literally, 'the Nasirian days'), viz.
of Moḥammed, son of Keláon."

THE GENDER OF AN ADJECTIVE QUALIFYING TWO NOUNS IN CONSTRUCTION.

(120). The last of the two nouns gives the gender to the qualifying adjective, or whatever other word serves as the predicate, as *قُطِعَتْ بَعْضُ أَصَابِعِهِ* "some of his fingers were cut off."

The two nouns in construction may occasionally be separated, as in the following examples:

هَلْ أَنْتُمْ تَارِكُونَ لِي صَاحِبِي "Are you leaving to me my companion?"
إِنَّ الشَّاةَ تَسْمَعُ صَوْتَ وَاللَّهِ رَبِّهَا "Verily the sheep hears the voice (by God!) of its master."
كَمَا خُطَّ الْكِتَابُ بِكَفِّ يَوْمَ يَهُودِيٍّ "As the book was written by the hand, one day, of a Jew."

SEPARATION OF TWO NOUNS IN CONSTRUCTION.

(121). The objective complement is frequently interposed between two nouns in a state of construction, when the first is a noun of action, as

زَيْنٌ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادَهُمْ شُرَكَائِهِمْ
 "It has seemed good to many of the polytheists that their associates should kill their children."

يَفْرُكُ حَبَّ السَّنْبِلِ الْكَثَافِجِ بِالْقَاعِ فَرَكَ الْقُطْنُ الْمَحَالِجِ
 "They (the locusts) scatter the grains of the rich ears of corn which grows on the plain as the flails scatter the cotton grains."

مَا is sometimes inserted expletively between the two nouns, as

يَا شَاةَ مَا قَنَصِي لِمَنْ حَلَّتْ لَهُ حُرْمَتٌ عَلَيَّ وَلَيْتَهَا لَمْ تَحْرَمْ
 "Oh sheep that should be as'a prey for him to whom its possession is lawful.—It is forbidden me! Oh would that it were not forbidden!"

But these are perhaps nothing but poetical licence.

CONCORDANCE OF NOUNS AND EPITHETS.

(122). If the noun be definite, the qualifying epithet must also be definite, as

الْكِتَابُ الْعَظِيمُ "The mighty Book."

إِبْرَاهِيمُ الْآمِنُ "The faithful Abraham."

If the noun be in a state of construction with another noun, or have an affixed pronoun, the qualifying epithet is placed after such compound expression, and is also rendered definite by prefixing the article, as

كِتَابُ مُوسَى الْعَظِيمِ "The mighty Book of Moses."

كِتَابُهُ الْمَكْرَمُ "His honoured Book."

But if the noun be indefinite, the epithet will also be indefinite, as كِتَابٌ عَتِيقٌ "an old book." The rules for the concordance of the noun and epithet in gender and number are the same as for the agent and verb.

Occasionally, however, a broken plural may take the epithet in the feminine plural, as

أَسُودٌ ضَارِيَاتٌ "Devouring lions."

جِبَالٌ رَاسِيَاتٌ "Firm mountains."

سُيُوفٌ مُرْهَقَاتٌ "Slender sharp swords."

أَيَّامٌ مَعْدُودَاتٌ "Numbered days."

A collective noun may be qualified by an epithet in the masculine plural, as أَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ "aid us against the infidel folk."

THE NOUN OF ACTION AS A QUALIFYING EPITHET.

(123). Sometimes a noun of action, instead of an adjectival or participial form, is used as a qualifying

epithet, as عَدْلٌ “justice,” instead of عَادِلٌ “just;” it then agrees with the noun in case, and in being definite or indefinite, but it remains always in the singular number, and preserves its own gender, as

رَجُلٌ عَدْلٌ “A just man.”

رَجُلَانِ عَدْلٌ “Two just men.”

رَجَالٌ عَدْلٌ “Just men.”

An example of this occurs in the Korān :

عَسَى رَبِّهِ أَنْ يَبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُم مِّسْلَمَاتٍ قَانِتَاتٍ وَابَّكَارًا

“Perchance his Lord if he divorce you will give him wives better than you true-believers, obedient and virgins.”—Kor. lxvi. 5.

Ibn Málik in his Alfíyeh gives the rule as follows :

وَنَعْتُوا بِمَصْدَرٍ كَثِيرًا وَالتَّزَمُوا الْإِفْرَادَ وَالتَّذْكِيرَ

“They frequently use the noun of action as an attribute,
But keep to the singular number and the masculine gender.”

THE NUMERALS.

CONSTRUCTION OF THE NUMERAL AND THE THING NUMBERED.

(124). وَاحِدَةٌ (fem.), وَاحِدٌ (masc.) *one*, is used as an adjective, as رَجُلٌ وَاحِدٌ “one man,” اِمْرَأَةٌ وَاحِدَةٌ “one woman.”

أَحَدٌ, fem. إِحْدَى, is always a substantive, and is therefore employed in a state of construction, as أَحَدُ النَّاسِ “one of the men,” إِحْدَى النِّسَاءِ “one of the women.”

Sometimes فَرْدٌ “an unit,” is used, as فَرْدٌ شَكْلٍ “of one and the same shape.”

For the simple numeral *one* in the abstract وَاحِدٌ is used.

Two is expressed by the dual number of the noun; sometimes, for greater emphasis, the numeral اِثْنَانِ *ithnān* may be used as well, as مَرَرْتُ بِرَجُلَيْنِ اِثْنَيْنِ "I passed by two men." The use of the numeral *two* with a singular genitive, as in the expression اِثْنَانِ حَنْظَلٍ "two colocynth gourds," is rare (see p. 105).

From 3 to 10 the numerals are (1) either used as nouns substantive, governing the genitive of the broken plural, and if possible the plural of paucity, and agreeing with the noun in gender, as ثَلَاثَةُ رِجَالٍ "three men," ثَلَاثُ بَنَاتٍ "three girls;" or (2) they may be regarded as adjectival, and placed after and in apposition with the noun, as كَانَ لَهُ بَنُونَ ثَلَاثَةٌ وَبَنَاتٌ خَمْسٌ "he had three sons and five daughters." Very rarely they are construed with the accusative, as خَمْسَةُ اَثَوَابٍ "five dresses" (see p. 194).

From one to ten the numerals are declinable and follow the ordinary laws of construction and dependence upon verbs and particles.

When the thing numbered is a collective noun, the preposition مِنْ should be introduced, as اَرْبَعَةٌ مِنَ الطَّيْرِ "four birds" (*i.e.* four individuals of the class *bird*); تِسْعَةٌ مِنَ الرِّهْطِ "nine of the family."

From 11 to 19 the numerals are, as we have seen, indeclinable, and are therefore subject to no laws of construction; the units must, however, agree in gender with the thing numbered.

From 11 to 99 the numerals govern an accusative of the thing numbered.

Where there is a distinction of gender, the numerals always agree with the thing numbered. The thing

numbered being put in the singular, an adjective may agree with it either grammatically or logically, as

$$\left. \begin{array}{l} \text{عِشْرُونَ دِينَارًا نَاصِرِيًّا} \\ \text{عِشْرُونَ دِينَارًا نَاصِرِيَّةً} \end{array} \right\} \text{“Twenty dinars of Násir’s coinage.”}$$

In the first place *نَاصِرِيًّا* agrees grammatically with the singular masculine *دِينَارًا*; in the second logically with the feminine broken plural *دَنَانِيرَ*, which is implied.

We may use all the numerals as ordinary nouns, and place them in a state of construction, as *عِشْرُو زَيْدٍ* “Zeid’s twenty (horses, etc.);” the *ن* being dropped by the rule given in p. 108.

[In this case some grammarians decline the indeclinable numerals: *e.g.*

هَذِهِ خَمْسَةُ عَشْرِكَ “These are your fifteen (camels).”

خُذْ خَمْسَةَ عَشْرِكَ “Take your fifteen (camels).”

أَعْطِ مِنْ خَمْسَةِ عَشْرِكَ “Give some of your fifteen (camels).”

Some few decline the last part only, thus :

Subjective	<i>خَمْسَةُ عَشْرُ</i>
Dependent	<i>خَمْسَةُ عَشِرَ</i>
Objective	<i>خَمْسَةَ عَشَرَ</i>].

مِائَةٌ, “100,” is a feminine noun. After the units it is put in the genitive *singular*, thus forming an exception to the rule on p. 158. The unit and the word *مِائَةٌ*, may, moreover, coalesce.

أَلْفٌ, “1000,” is a masculine noun, and with the units follows the ordinary rule (p. 158) for the case of the thing numbered.

مِائَةٌ and *أَلْفٌ*, being nouns substantive, govern the

genitive singular, according to the rule for the construction of nouns.

Numbers compounded with those already described require the application of the various rules given as each case occurs: *e.g.*

بَيْنَ الْهَجْرَةِ وَبَيْنَ الطُّوفَانِ ثَلَاثَةُ آلَافٍ وَتِسْعِمِائَةٍ وَارْبَعٌ وَسَبْعُونَ سَنَةً

"Between the Hijrah and the Deluge there are 3974 years."

Here **ثَلَاثَةُ** is the genitive broken plural after **مِائَةٍ**; **آلَافٍ** is in the genitive singular after **تِسْعِ**, forming one word with it; **سَنَةٍ** is in the accusative case after **أَرْبَعٌ وَسَبْعُونَ**, each set of numerals being connected by the conjunction **وَ**. From this it will be seen that the last numeral mentioned governs the case of the thing numbered.

In very large amounts the word **أَلْفٌ**, "1000," must be repeated after each numeral, and frequently the thing numbered is also so repeated, as

الْغَرْبِيَّةُ عِبْرَتَهَا أَلْفَا أَلْفٍ دِينَارٍ وَمِائَةُ أَلْفٍ دِينَارٍ وَارْبَعَةٌ وَارْبَعُونَ
أَلْفَ دِينَارٍ وَثَمَانُونَ دِينَارًا جَيْشِيَّةً

"As for the province of Gharbíyeh, the amount of its revenue is two millions one hundred and forty-four thousand and eighty military dínárs."

The higher numerals may also be employed as adjectives, following and being put in apposition with the noun, as

وَجَذَبَ الشَّبَكَةَ إِلَى الْأَرْضِ إِذْ هِيَ مُمْتَلِئَةٌ حَيْثَانًا كِبَارًا مِائَةً وَثَلَاثَةً
وَخَمْسِينَ

"He drew the net to land, and behold it was full of large fishes—
hundred and fifty-three."

AGREEMENT IN GENDER OF THE NUMERAL AND THING NUMBERED.

(125). I have already said that the numeral agrees with the thing numbered in gender. This is also the case when the thing itself is understood, as **وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ** "and there are some of them which walk on four"—*sc.* feet (feminine).

The logical agreement is to be preferred even when it is opposed to the grammatical gender, as

فَكَانَ مَجْنَى دُونَ مَنْ كُنْتُ أَتَقَى ثَلَاثَ شُخُوصٍ كَاعِبَانٍ وَمُعَصِّرٍ

"So my shield against those I feared

Was three persons—two budding maidens and a young woman."

Here, although **شُخُوصٍ** (poetical for **أَشْخَصٍ**) is the plural of a masculine noun, yet because the persons referred to are feminine, the numeral is put in that gender (**ثَلَاثُ أَشْخَصٍ**, not **ثَلَاثُ شُخُوصٍ**, as we might have expected).

With collective nouns, such as those mentioned in p. 111 (60), and when construed with **مِنْ**, the numeral must agree with the grammatical gender of the word, as

أَرْبَعَةٌ مِنَ الْغَنَمِ "Four sheep."

ثَلَاثُ مِنَ الْبَطِّ "Three ducks."

And this holds even when the individuals are expressly feminine, as

أَرْبَعَةٌ مِنَ الْغَنَمِ إِمَائَاتٌ "Four sheep—females."

ثَلَاثُ مِنَ الْبَطِّ ذُكُورٌ "Three ducks—males."

If the words **ذُكُورٌ** and **إِمَائَاتٌ**, or any similar epithet, immediately follow the numeral, this rule does not hold, as they are then the things numbered, and require the

numeral to agree with them in gender. But in proper names the sex alone is regarded, and the logical agreement therefore holds good, whatever the grammatical gender may be, as

ثَلَاثَةُ تَالِهَاثٍ "The three Talhas."

أَرْبَعُ زَيْنَابٍ "The four Zeinabs."

For the numerals in the abstract the masculine form is always used, as الثَّلَاثَةُ نِصْفُ السَّيِّئَةِ "three is half six."

N.B. The article is here used to express the abstract or general nature of the noun, *e.g.* "the (number) three;" an indefinite noun is necessarily concrete; see p. 157 (81).

When things of different genders are included under one numeral the following rules hold: From 3 to 5 the number of each species must be separately expressed: From 6 to 10 the numeral agrees in gender with the noun immediately following it, as

لِي ثَمَانِيَةُ عَبِيدٍ وَإِمَاءَ "I have eight servants and handmaids."

لِي ثَمَانِي إِمَاءَ وَأَعْبِدَ "I have eight handmaids and servants."

From 11—19 the numeral is always masculine for nouns denoting rational beings, no matter in what order they come, as

عِنْدِي خَمْسَةَ عَشَرَ عَبْدًا وَجَارِيَةً "I have fifteen male and female slaves."

عِنْدِي خَمْسَةَ عَشَرَ جَارِيَةً وَعَبْدًا "I have fifteen female and male slaves."

For nouns denoting irrational beings the numeral agrees in gender with that which immediately follows it:

عِنْدِي خَمْسَةَ عَشَرَ جَمَلًا وَنَاقَةً "I have fifteen male and female camels."

عِنْدِي خَمْسَ عَشْرَةَ نَاقَةً وَجَمَلًا "I have fifteen female and male camels."

And when the noun does not immediately follow the numeral, the latter is always in the feminine, as

عِنْدِي خَمْسَ عَشْرَةَ مَا بَيْنَ جَمَلٍ وَنَاقَةٍ "I have fifteen camels, male and female."

عِنْدِي خَمْسَ عَشْرَةَ مَا بَيْنَ نَاقَةٍ وَجَمَلٍ "I have fifteen camels, female and male."

THE USE OF THE ARTICLE WITH NUMERALS.

(126). With regard to the use of the article, the numerals may be treated like ordinary nouns, as

فَرَجَعَ السَّبْعُونَ بِفَرَحٍ "And the seventy returned with joy."

الْأَشَدُّ هُوَ بَيْنَ الْقَوِفِ بَيْنَ الثَّلَاثِينَ وَالْأَرْبَعِينَ

"The prime of life is the age when man is stationary, between thirty and forty."

In the last example the article is used to generalize the noun, see p. 157 (81).

The rules for using the article with the thing numbered are really the same as those which apply in the case of ordinary nouns in a state of construction; *e.g.* ثَلَاثَةُ رِجَالٍ "three men," is equivalent in construction to أَصَوَاتُ رِجَالٍ "men's voices;" adding the article therefore by the ordinary rule to the last only, we get in both cases, أَصَوَاتُ الرِّجَالِ "the men's voices," ثَلَاثَةُ الرِّجَالِ "the three men," see p. 201 (116).

As, in some cases, the same two nouns in a state of construction are so frequently used together that they are regarded at last as one word, and may take the article, so, too, may the numeral, although in construction with a noun, *e.g.* سَبْعُ دَعَائِمَ "seven fundamental precepts;" with

the article, السبع دَعَائِمُ النَامُوسِيَّةِ "the seven fundamental precepts of the law;" cf. الحَيَاةُ الدُّنْيَا "the life of this world," *scilicet*, which is so frequently mentioned (see p. 102).

This will of course apply only to the numerals from 3 to 10, and to the hundreds and thousands, *i.e.* those which are considered as nouns, and as such govern the thing numbered in the dependent case.

Those which are not placed in construction with the following noun of course take the article, without reference to such noun. The only thing remarkable about them is that in the compound numerals the article may be added to both portions or to the first only, as

الخَمْسَةُ عَشَرَ دِرْهَمًا	} "The fifteen dirhems."
الخَمْسَةُ العَشْرَ دِرْهَمًا	
الخَمْسُ عَشْرَةَ نَاقَةً	} "The fifteen she-camels."
الخَمْسُ العَشْرَةَ نَاقَةً	

Wherever the numeral, and not the thing numbered, takes the article, and a qualifying adjective follows, this must take the article, as in the example given above:

السبع دَعَائِمُ النَامُوسِيَّةِ "The seven fundamental precepts of the law."

THE ORDINAL NUMBERS.

(127). The ordinal numbers are regarded as agents or qualifying nouns, and are subject to the same laws.

The ordinals for the units (except the first) are of the form فَاعِلٌ, and are therefore susceptible of the feminine terminations, singular and plural. Those for the tens, hundreds and thousands are the same for both genders.

For our expressions "one of two," "one of four," etc., the Arabs say, "the second of two," "the fourth of four," etc., as

ثَانِي اِثْنَيْنِ "One of two."

رَابِعُ اَرْبَعَةٍ "One of four."

Similarly, for "he makes a fifth," they say, "he is the fifth of four."

Here the true *agent* sense is given to the ordinal, which may therefore either govern like a noun or a verb (see p. 225), as

هُوَ خَامِسُ اَرْبَعَةٍ } "He makes a fifth."
هُوَ خَامِسٌ اَرْبَعَةٍ }

DATES.

(128). In dates the cardinal numbers are used following the word *سَنَة* in the dependent case; the order preserved is units, tens, hundreds, thousands, and they are connected together with the conjunction *وَ*, as

فِي سَنَةِ سِتٍّ وَتِسْعِينَ وَثَلَاثِمِائَةٍ وَالْفِ "In the year 1396."

In employing the ordinal numbers for dates, the word *day* is frequently understood as with us; *e.g.*

ثَامِنُ عَشْرِ شَهْرِ رَجَبٍ "28th of the month Rejeb."

But if the article *be* used with the ordinal, the construct form cannot of course be employed; *e.g.*

الثَّامِنُ وَالْعِشْرُونَ مِنْ شَهْرِ رَجَبٍ "The 28th of the month Rejeb."

The day of the month is expressed either in the same manner as with us, counting from the first day, or according to the following system :

- 1st Rejeb { $\text{أَوَّلُ لَيْلَةٍ مِنْ رَجَبٍ}$ "On the first night of Rejeb being passed."
 $\text{لِمُسْتَهْلٍ or لَغَرَّةٍ رَجَبٍ}$ "On the new moon or the blaze of Rejeb" (غَرَّة meaning the "blaze" or white mark on a horse's forehead).
 $\text{مُسْتَهْلٍ or غَرَّةٍ رَجَبٍ}$ }
- 2nd ,, $\text{لِلْيَلَتَيْنِ خَلَّتَا مِنْ رَجَبٍ}$
- 3rd ,, $\text{لثَلَاثِ خَلَوْنَ مِنْ رَجَبٍ}$
- 10th ,, $\text{لْعَشْرِ خَلَوْنَ مِنْ رَجَبٍ}$
to
 خَلَوْنَ being understood before لَيَالٍ .
- 11th ,, $\text{لِأَحَدَى عَشْرَةٍ خَلَّتْ مِنْ رَجَبٍ}$ "On eleven nights of Rejeb being passed.
- 12th ,, $\text{لِاثْنَتَيْ عَشْرَةٍ خَلَّتْ مِنْ رَجَبٍ}$
- 13th ,, $\text{لثَلَاثِ عَشْرَةٍ خَلَّتْ مِنْ رَجَبٍ}$
- 14th ,, $\text{لِأَرْبَعِ عَشْرَةٍ خَلَّتْ مِنْ رَجَبٍ}$
- 15th ,, { $\text{فِي النِّصْفِ مِنْ رَجَبٍ}$ "In the middle of Rejeb."
 $\text{فِي مُنْتَصَفِ رَجَبٍ}$ }
- 16th ,, $\text{لِأَرْبَعِ عَشْرَةٍ بَقِيَتْ مِنْ رَجَبٍ}$ "On fourteen nights remaining of Rejeb."
to
- 19th ,, $\text{لِتِسْعِ عَشْرَةٍ بَقِيَتْ مِنْ رَجَبٍ}$
- 20th ,, $\text{لْعَشْرِ بَقِيْنَ مِنْ رَجَبٍ}$
to
- 27th ,, $\text{لثَلَاثِ بَقِيْنَ مِنْ رَجَبٍ}$
 بَقِيْنَ being understood before لَيَالٍ .

28th Rejeb	لِلَّيْلَتَيْنِ بَقِيَّتَا مِنْ رَجَبٍ	
29th „	لِلَّيْلَةِ بَقِيَّتِ مِنْ رَجَبٍ	
30th	$\left\{ \begin{array}{l} \text{لَاخِرَ لَيْلَةٍ مِنْ رَجَبٍ} \\ \text{سِرَّارٍ or سِرَّ or سِرٍّ or سِرٍّ or سِرٍّ or سِرٍّ} \\ \text{سَلَسٍ or لَمُسَلَسٍ or رَجَبٍ} \end{array} \right\}$	“On the last night of Rejeb.”

PROPER NAMES.

(129). Proper names are either Simple, as زَيْدٌ “Zeid;” or Compound, as عَبْدُ اللَّهِ “‘Abd’allah.”

SIMPLE PROPER NAMES.

(130). A mere proper name, not having an intelligible signification in Arabic, is only inflected with َ and ِ; and being definite, it is not susceptible of *tenwin*, and cannot take the article, as

جَاءَ يُوسُفُ “Joseph came.”
 رَأَيْتُ يُوسُفَ “I saw Joseph.”
 مَرَرْتُ بِيُوسُفَ “I passed by Joseph.”

[But Arabic nouns employed as proper names, and having an intelligible meaning, as مُحَمَّدٌ “laudable,” are regularly declined.]

COMPOUND PROPER NAMES.

(131). Compound proper names are of three kinds.

1. Composed of a sentence, as تَابَتْ شَرًّا “He took an armful of wickedness,” the name of a celebrated Arab poet and brigand.

To this class are also referred such names as يَزِيدُ

“Yezíd,” or شَمَّر “Shammar,” which have verbal forms. Such names remain uninflected and uninfluenced by verbs, particles, etc., as

جَاءَ تَابَطُ شَرًّا “Taabbata-Sharrap came.”

رَأَيْتُ تَابَطُ شَرًّا “I saw Taabbata-Sharran.”

مَرَرْتُ بِتَابَطُ شَرًّا “I passed by Taabbata-Sharran.”

2. Compounded of two words of which the second has become a mere termination, as حَضْرَمَوْتُ “Hadhramaut,” بَعْلَبَكُّ “Baalbekk.”

Of these the first portion is invariably pointed with *fethah*, and the second follows the rule of a simple proper name taking only *‘* in the nominative, and *‘* in the objective and oblique, as

هَذِهِ بَعْلَبَكُّ “This is Baalbekk.”

رَأَيْتُ بَعْلَبَكُّ “I saw Baalbekk.”

مَرَرْتُ بِبَعْلَبَكُّ “I passed by Baalbekk.”

But if the first portion of the word end in *ي*, it remains quiescent, as مَعْدِي كَرِبٌ “Madi-Karib.”

3. Composed of two nouns in a state of construction, as عَبْدُ اللَّهِ “‘Abdallah” (servant of God); in this case the first portion is subject to the ordinary rules, being inflected according to the governing word; the second part, being itself governed by the first, is always in the oblique case, thus

جَاءَ عَبْدُ اللَّهِ “‘Abdallah came.”

رَأَيْتُ عَبْدَ اللَّهِ “I saw ‘Abdallah.”

مَرَرْتُ بِعَبْدِ اللَّهِ “I passed by ‘Abdallah.”

In forming the dual and plural of proper names composed of the words **إِبْنُ** or **بِنْتُ** and another noun, and which are employed generally, as in the generic name of animals, etc., only the first portion is capable of receiving the inflexion, as

	MASC.		FEM.
Singular	إِبْنُ آوِي "a jackal."	Plural	بَنَاتُ آوِي.

But such compounds as **عَبْدُ اللَّهِ** being proper names of men, especially if they are well-known individuals, may make their plurals in the ordinary measure for quinqueliterals, viz. **الْعَبَادِلَةُ الثَّلَاثَةُ**; **فَعَالِلَةٌ** "the three 'Abdallahs," i.e. 'Abdallah ibn 'Omar, 'Abdallah ibn 'Abbas, and 'Abdallah ibn Masūd, three celebrated authorities for the traditional sayings of Mohammed.

CONSTITUENT PORTIONS OF PROPER NAMES.

(132). Proper names of men consist of three portions:

1. The **إِسْمُ** Name, as **زَيْدٌ** "Zeid;" 2. the **لَقَبٌ** or Title, as **زَيْنُ الْعَابِدِينَ** "Zein el-'Abidín (ornament of the worshippers); and 3. the **كُنْيَةٌ** or Familiar Name, which is always composed of the word **أَبٌ** "father," or **أُمٌّ** "mother," as **أَبُو بَكْرٍ** "father of Bekr" (first born).

When the Name and Title come together, the name must always precede, as **زَيْدُ أَنْفِ الْوَحْشَةِ** "Zeid 'camels nose';" but when the Name and Familiar Name come together, the order is immaterial, as **عُمَرُ أَبُو بَكْرٍ** "Omar Abúbekr," or **أَبُو بَكْرٍ عُمَرُ** "Abúbekr 'Omar;" and when all three come together, they may be arranged in any order whatever. When the name and title are both single words, they may either be placed in apposition, or

they may be placed in construction, as جَاءَ سَعِيدُ كُرْزٍ "Saïd Kurz came."

جَاءَ سَعِيدُ كُرْزٍ	}	"Saïd Kurz came."
جَاءَ سَعِيدُ كُرْزٍ		
رَأَيْتُ سَعِيدًا كُرْزًا	}	"I saw Saïd Kurz."
رَأَيْتُ سَعِيدَ كُرْزٍ		
مَرَرْتُ بِسَعِيدِ كُرْزٍ	}	"I passed by Saïd Kurz."
مَرَرْتُ بِسَعِيدِ كُرْزٍ		

But if they are either both compound, or one is compound and one simple, they are always put in apposition, as

جَاءَ عَبْدُ اللَّهِ زَيْنُ الْعَابِدِينَ	"'Abdallah Zein el-'Abidîn came."
رَأَيْتُ عَبْدَ اللَّهِ زَيْنَ الْعَابِدِينَ	"I saw 'Abdallah Zein el-'Abidîn."
جَاءَ سَعِيدُ زَيْنِ الْعَابِدِينَ	"Saïd Zein el-'Abidîn came."
مَرَرْتُ بِسَعِيدِ زَيْنِ الْعَابِدِينَ	"I passed by Saïd Zein el-'Abidîn."

NOUNS WHICH GOVERN LIKE VERBS.

THE USE OF THE INFINITIVE OR NOUN OF ACTION AS A VERB.

(133). As in English, the infinitive or verbal noun may govern another noun in the objective case, as عَجِبْتُ مِنْ شَرَبِ زَيْدِ الْخَمْرِ "I wonder at Zeid's drinking the wine."

When governing the genitive, it has a passive sense, as عَجِبْتُ مِنْ شَرَبِ الْخَمْرِ "I wondered at the drinking of the wine," i.e. at its being drunk.

When the noun of action is separated from its com-

plement, the latter is put in the objective case instead of the genitive, thus

إِطْعَامَ يَتِيمٍ "Feeding an orphan."

إِطْعَامَ فِي يَوْمٍ مَسْغَبَةٍ يَتِيمًا "Feeding an orphan in time of famine."

Similarly, when the noun of action is defined by the article, as لَمْ أَكُنْ عَنِ الضَّرْبِ وَمِسْمَاً "I did not desist from the striking Misma."

Nouns which are not properly nouns of action may take the same construction, provided they are equivalent in meaning to the noun of action proper, as

بَعْدَ عَطَاكَ الْمِائَةَ الرِّثَاعَا "After your giving the hundred she-camels grazing at large."

بَعْدَ رَدِّي الْمَوْتَ عَنِّي "After his driving away death from me."

بِعِشْرَتِكَ الْكِرَامَ تَعُدُّ وَهُمْ "By thy associating with the generous, you will be numbered amongst them."

ذَكَرَ رَحْمَةَ رَبِّي عَبْدُهُ "The remembrance of my lord's mercy to his servant."

كَانَ قَتْلُ الْحَلِيفَةِ جَعْفَرًا فِي هَذِهِ السَّنَةِ

"The Caliph's slaying Jaafer took place in this year."

And *vice versa*, the objective complement may be put in the genitive, as

وَمَنْعَ النَّاسِ كَافَةً مِنْ مُحَاظَتِهِ أَحَدًا وَمُكَاتَبَتِهِ بِسَيِّدِنَا وَمَوْلَانَا

"He forbade people generally from any one addressing him or writing to him as 'my lord and master!'"

حَجَّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا "His pilgrimage to The House (Mecca) who can find means thereto."

حُبِّيهِ عَلَّمَنِي التَّنَسُّكَ "My love for him taught me piety."

The same constructions are found with the nouns of action from doubly transitive verbs, as

إِنَّ النَّاسَ كَرِهُوا إِطْعَامَ مُحَمَّدٍ عَمْرًا خَبْرًا مَسْمُومًا

“Verily the people were shocked at Moḥammed’s giving Amr poisoned bread to eat.”

If the verb governs its complement by means of a preposition, the noun of action may be used with a similar construction, as *إِسْتَعْفَارُ إِبْرَاهِيمَ لِأَبِيهِ* “Abraham’s asking pardon for his father.” This is especially the case in neuter verbs, as *خُرُوجُهُ عَلَى السُّلْطَانِ* “his rebellion against the Sultan.”

And if the noun of action is itself in a state of construction with a noun expressing time or place, the subject of the action will then be in the subjective, and the object in the objective case, as

إِنْتَظَارُ يَوْمِ الْجُمُعَةِ مُحَمَّدَ عَمْرًا “Moḥammed’s waiting for Amr on Friday.”

Note.—It will be seen from the foregoing examples that, when the noun of action fulfils the function of the verb, either the subject or the object may be expressed by placing it in construction with such noun of action.

When the noun of action is undefined, especially in the adverbial accusative, or when it is in construction with its subject, it frequently takes its objective complement with *لِ*, as

إِكْرَامًا لِخَاطِرِي “To please me,” instead of *إِكْرَامًا خَاطِرِي*.

تَسْحِينُ الشَّمْسِ لِلْأَرْضِ “The sun’s warming the earth.”

Vice versa, the noun of action is frequently repre-

sented by the aorist of the verb, preceded by the particle ^{أَنْ}, or by the preterite with ^{مَا}, as

^{أَنْ تَصُومُوا خَيْرٌ لَكُمْ} "That you should fast is better for you."

^{وَكِدُّوا مَا عَنِتُّمْ} "They would have liked that you should have perished."

THE USE OF THE AGENT, INTENSIVE AGENT, AND PASSIVE PARTICIPLE

AS A VERB.

(134). The agent may govern a noun in the objective case if it refers to a present or future time, as ^{هَذَا ضَارِبٌ زَيْدًا} "this is (a man who) is striking, or is going to strike, Zeid." Or if it be negative or interrogative, as

^{مَا ضَارِبٌ زَيْدٌ عَمْرًا} "Zeid is not striking Amr."

^{أَضَارِبُ زَيْدٌ عَمْرًا} "Is Zeid striking Amr?"

If it refer to a past action, it must be put in the usual construct form with the oblique case, as ^{هَذَا ضَارِبُ زَيْدٍ} "this (is the man who) struck Zeid."

The pronoun ^{نِي} of the first person, although properly used only with verbs, is sometimes joined to the agent when thus used, as ^{هَلْ أَنْتُمْ صَادِقُونِي} "do you believe me?" and with the noun of superiority, as

^{غَيْرُ الدِّجَالِ أَخَوْفَنِي عَلَيْكُمْ مِنْهُ}

"(There is) another than the Anti-christ (who) inspires me with more fear for you than he does."

(135). So too the intensive agent, as

^{ضَارِبٌ عَمْرًا} "He who thrashes Amr."

^{ظُلُومٌ قَوْمَهُ} "A great tyrant to his tribe."

(136). The passive participle may govern the nominative like its verb ; thus, just as you say *ضَرَبَ زَيْدٌ غُلَامَهُ* "Zeid, his slave is beaten," so also you say, *زَيْدٌ مَضْرُوبٌ غُلَامَهُ* "Zeid whose slave is beaten;" construed with the genitive, as *زَيْدٍ مَضْرُوبٍ غُلَامِهِ*, it would mean "Zeid with a beaten slave."

When the noun or agent governs its complement in the objective case, it does not lose its *tenwin*, but in the dual and plural the *و* may be dropped.

THE NOUN OF SUPERIORITY.

(137). If the noun of superiority have the article prefixed, it is considered as a superlative, and agrees in gender, number and case with the noun qualified by it, as

زَيْدٌ الْأَفْضَلُ "Zeid is the most accomplished."

هَيْدٌ الْفَضْلَى "Hind is the most accomplished."

الزَّيْدَانِ الْأَفْضَلَانِ "The two Zeids are the most accomplished."

الْهَيْدَاتُ الْفَضْلَايَاتُ "The Hinds are the most accomplished."

If it is to be used as a comparative, it takes *مِنْ*, and in this case remains always in the masculine singular, as

زَيْدٌ أَفْضَلُ مِنْ عَمْرٍو "Zeid is more accomplished than 'Amr."

هَيْدٌ أَفْضَلُ مِنْ دَدٍ "Hind is more accomplished than Dād."

الرَّجُلَانِ الْأَفْضَلَانِ مِنَ الْمَرَاتِينِ "The two men are more accomplished than the two women."

الرِّجَالُ أَفْضَلُ مِنَ النِّسَاءِ "Men are more accomplished than women."

It may be followed by an undefined noun in a state

of construction with it, in which case also it remains masculine singular, as

زيد اكرم رجلا "Zeid is a most generous man."
هند اجمل امرأة "Hind is a most beautiful woman."

But if it be followed by a definite noun in a state of of construction with it, it may either agree or not with its noun, as

الزيدان افضل القوم	}	"The two Zeids are the most accomplished of the tribe."
الزيدان افضل القوم		
الهنات افضل النساء	}	"The Hinds are the most beautiful of (the) women."
الهنات فضليات النساء		

The first construction is the most approved.

Comparatives formed from transitive verbs take the object in the dependent case with *لِ*, as هو اطلب للعلم منكم "he seeks more after knowledge than you."

Those formed from verbs of loving, hating, etc., also take the *object* with *لِ* as المؤمن احب لله من نفسه "the believer loves God more than himself," and they take the *subject* with *إِلَى*, as المؤمن احب إلى الله من غيره "the believer is more beloved of God than any other.

Those formed from verbs of knowing, etc., take the object with *بِ*, as انا اعرف بالحق منكم "I know the truth more than you."

Those formed from intransitive verbs require the same preposition after them as the verb from which they are derived, as

هُوَ أَزْهَدُ فِي الدُّنْيَا وَأَسْرَعُ إِلَى الْخَيْرِ وَأَبْعَدُ مِنَ الْإِثْمِ وَأَحْرَصُ إِلَى الْحَمْدِ

"He is more abstinent in worldly things, prompter to good, farther from sin, and more eager for praising God."

Frequently this use of comparative adjectives gives rise to an elliptical form of expression, as هُوَ أَحْوَجُ إِلَيَّ مِنْنِي إِلَيْهِ "he needs me more than I him;" where مِنْنِي is for مِنْ أَسْتِجِاجِي.

A similar ellipse occurs in the sentence

مَا رَأَيْتُ رَجُلًا أَحْسَنَ فِي عَيْنِهِ الْكَمَلَ مِنْهُ فِي عَيْنِ زَيْدٍ

which will be explained further on.

Followed by مَا, the noun of superiority expresses the greatest possible degree of superiority, as

فَارَقْنَا أَحْوَجَ مَا نَحْنُ إِلَيْهِ فِي مَخَالِبِ أَعْدَائِنَا

"He left us, when we had most need of him, in the claws of our enemies."

NOUNS EXPRESSING INHERENT QUALITIES.

(138). Nouns expressing inherent qualities may govern like verbs; they will be susceptible of three different constructions, according to the point of view from which they are regarded. Thus we may express in Arabic the idea of "the man handsome of face," in any of the following manners :

1.

الْوَجْهُ	}	الرَّجُلُ الْحَسَنُ
الْوَجْهُ		

[In this example the article and noun of quality are considered as equivalent to the conjunctive and the verb, i.e. الِذِي حَسَنَ = الْحَسَنُ, and if pointed with ٱ, الِوَجْهُ is

either considered as the agent or nominative of such verb = "who the face is handsome;" or if pointed with ـا, الْوَجْهَ, as the adverbial accusative = "who is handsome as to the face."] Similarly,

2.
$$\left. \begin{array}{l} \text{وَجْهَهُ or وَجْهَ أَبِيهِ} \\ \text{وَجْهًا, وَجْهَهُ or وَجْهَ أَبِيهِ} \end{array} \right\} \text{الرَّجُلُ الْحَسَنُ}$$

"The man handsome of face, whose face is handsome, or whose father's face is handsome."

3.
$$\left. \begin{array}{l} \text{الْوَجْهَ - وَجْهَهُ - وَجْهَ أَبِيهِ} \\ \text{وَجْهًا - الْوَجْهَ - وَجْهَهُ - وَجْهَ أَبِيهِ} \end{array} \right\} \text{رَجُلٌ حَسَنٌ}$$

"A man handsome of face," etc.

In (1) we may also say الرَّجُلُ الْحَسَنُ الْوَجْهَ, which is merely the ordinary construction, حَسَنُ الْوَجْهَ "handsome of face," the article being prefixed to the compound expression formed by the two nouns in a state of construction (see p. 202).

The genitive is obviously inadmissible in the other examples, as it would violate the rule for the construction of nouns, see p. 201 (112).

In declining these forms of expression, the last word, which is considered as the subject of the verb, implied in الْحَسَنُ, remains unchanged, thus

..... جَاءَنِي رَجُلٌ حَسَنٌ وَجْهَهُ - الْوَجْهَ "A man handsome of face came to me."

..... مَرَرْتُ بِرَجُلٍ حَسَنٍ وَجْهَهُ - الْوَجْهَ "I passed by a man handsome of face."

..... رَأَيْتُ رَجُلًا حَسَنًا وَجْهَهُ - الْوَجْهَ "I saw a man handsome of face."

جَاءَنِي الرَّجُلُ الْحَسَنُ وَجْهَهُ "The man handsome of face came to me."

مَرَرْتُ بِالرَّجُلِ الْحَسَنِ وَجْهَهُ "I passed by the man handsome of face."

رَأَيْتُ الرَّجُلَ الْحَسَنَ وَجْهَهُ "I saw the man handsome of face."

When "fair of face" is expressed by the ordinary state of construction, the epithet "fair" is of course adjectival, and agrees with the noun of which it is an attribute, as

مَرَرْتُ بِرَجُلٍ حَسَنِ الْوَجْهِ "I passed by a man fair of face."

رَأَيْتُ امْرَأَةً حَسَنَةَ الْوَجْهِ "I saw a woman fair of face."

جَاءَنِي رَجُلَانِ حَسَنَا الْوَجْهِ "There came to me two men fair of face."

And similarly where the adverbial accusative وَجْهًا is used, as

مَرَرْتُ بِرَجُلٍ حَسَنِ وَجْهًا "I passed by a man fair in face."

رَأَيْتُ امْرَأَةً حَسَنَةً وَجْهًا "I saw a woman fair in face."

جَاءَنِي رَجُلَانِ حَسَنَانِ وَجْهًا "There came to me two men fair in face."

But in the other cases the words وَجْهٌ, وَجْهَةٌ, etc., being considered as the subject of the verb, implied in حَسَنٌ, the latter word must therefore agree with them in gender and number, though not in case, as

مَرَرْتُ بِرَجُلٍ حَسَنِ وَجْهَهُ "I passed by a man fair of face."

مَرَرْتُ بِامْرَأَةٍ حَسَنِ وَجْهَهَا "I passed by a woman fair of face."

مَرَرْتُ بِرِجَالٍ حَسَنَةِ وَجُوهِهِمْ "I passed by men fair of face."

مَرَرْتُ بِنِسْوَةٍ حَسَنِ مَنَظَرِهَا "I passed by women fair of appearance."

رَأَيْتُ رَجُلًا مَرِيضًا غَلَامَهُ "I saw a man whose slave was sick."

رَأَيْتُ رَجُلًا مَرَضَى غِلْمَانَهُ "I saw a man whose slaves were sick."

In the comparative of the adjective in such an expression as مَرَرْتُ بِرَجُلٍ حَسَنِ أَبَوَيْهِ "I passed by a man whose father was handsome," it will be necessary to change the form somewhat, and say مَرَرْتُ بِرَجُلٍ أَبَوُهُ أَحْسَنُ مِنْهُ "I passed by a man whose father was handsomer than he." If, however, the proposition be affirmative, but preceded by a negative statement, and the subject is distinct from the noun qualified, the adjective may assume the comparative form, as

مَا رَأَيْتُ رَجُلًا أَحْسَنَ فِي عَيْنِهِ الْكُحْلَ مِنْهُ فِي عَيْنِ زَيْدٍ

"I have never seen a man with kohl¹ in his eye handsomer than it is in Zeid's eye."

But there must be two distinct ideas in such an expression, and we cannot say مَا رَأَيْتُ رَجُلًا أَحْسَنَ مِنْهُ أَبَوُهُ "I have never seen a man whose father is handsomer than he," because the sentence contains only one idea, and the noun with which comparison is made is the same which is qualified by the adjective. In such a case the form of the sentence will be مَا رَأَيْتُ رَجُلًا أَبَوُهُ أَحْسَنُ مِنْهُ.

OTHER WORDS WHICH ARE COGNATE TO VERBS.

(139). 1. Words which contain in themselves the meaning of verbs may govern an objective case like verbs. Such words convey either

A past sense, as

اِئْتَرَقَ "There is a difference between" = شَتَانَ

¹ Powdered antimony with which the Orientals blacken the edge of the eyelids.

A precative or deprecative sense, as

هَيْهَاتُ	"Away with"	=	بَعْدُ	"Be it remote."
آمِينَ	"Amen!"	=	إِسْجَبْ	"Answer our prayer."

An aorist sense, as

آهِ or آه	"Alas!"	=	أَتَوَجَّعُ	"I am in pain."
وَيْ	"Oh!"	=	أَعْجَبُ	"I wonder."

An imperative sense, as

مَهْ or مَهْ	"Silence!"	=	أَسْكُتْ	"Hold your tongue."
حَيْهَلْ	"Look sharp!"	=	إِسْرَعْ	"Hasten."
رَوِّدْ	"Gently with...."	=	أَمْهَلْ	"Delay (it)."

Sometimes, as in the last example, they may be considered as nouns of action, in which case they may either take a complement in the genitive, as رَوِّدَ عَمْرٍو "gently with Amr;" or they may be used adverbially without a complement, as رَوِّدَ "gently" = مَهْلًا.

رَوِّدَ, when it is considered as an imperative, may also take the affixed pronoun of the second person, in which case it is still followed by the accusative, as رَوِّدْكَ عَمْرًا "gently with 'Amr."

2. Certain adverbs govern like verbs, as

دُونَكَ زَيْدًا	"Here's Zeid for you!"	=	خُذْ زَيْدًا	"Take Zeid."
أَمَامَكَ	"Go on!" (<i>lit.</i> before you)	=	تَقَدَّمَ	
إِيَّاكَ وَالْأَسَدَ	"Beware of the lion!"			

3. Also some prepositions with their cases, as

الزَّمْ زَيْدًا	"Take care of Zeid"	=	الزَّمْ زَيْدًا	
عَلَيْكَ	"Begone!"	=	تَنَحَّ	

All the above are irregular in their terminations; there is, however, one form which may be derived regularly from any verb, and used as an interjection, namely *فَعَالٍ*, as

انْزِلْ "Come down!" = *نَزَالٍ*.

اُكْتُبْ "Write away!" = *كُتَابٍ*.

Words of this kind conform exactly to the verb in their functions; that is, they govern, but are not governed, nor are they put in construction with a *preceding* noun, nor may they be preceded by the noun which they govern.

When they are followed by a verb in the aorist tense in such a connexion, as *صَهْ فَاحْدِثْنِي* "hold your tongue, and I will talk to you," the verb which follows has the final vowel apocopated as in the example (see p. 176).

Note.—Some of these words are susceptible of *tenwin*, and are then indefinite; while those which have not *tenwin* are definite: thus, *صَهْ* means "preserve silence in this particular instance," *أَسْكُتِ أَلْسُنُوتَ*; but *صِيْ* means "be silent" generally, *أَسْكُتِ سُكُوتَا*.

Adverbs and prepositions with their cases, when they follow a negative or interrogative particle, take a nominative, as though some verb implying "abiding" were understood, as

مَا عِنْدَكَ مَالٌ "You have no property—*lit.* property (remains) not with you."

هَلْ فِي الْبَيْتِ زَيْدٌ "Is Zeid (abiding) in the house."

But this may also be explained by the rule for subject and predicate (see p. 236).

SECTION II.—THE SENTENCE.

PARTS OF A SENTENCE.

(140). A proposition consists of a subject and an attribute or predicate, and enunciates the existence of the former in relation to the latter. The word expressing this relation is called the verb. If simple existence be predicated, the substantive verb “*is*” is used.

(141). A sentence or clause beginning with a noun is called a *nominal sentence*, as *زَيْدٌ قَامَ* “Zeid stood up.” When beginning with a verb, it is called a *verbal sentence*, as *قَامَ زَيْدٌ* “Zeid stood up.” The proposition is either *major*, consisting of a subject and predicate, the latter consisting of a complete clause, as *زَيْدٌ قَامَ أَبُوهُ* *Zeid his father is standing*; or *minor*, and forming the predicate of another proposition, as *قَامَ أَبُوهُ*, in the above example. It may be both major and minor at once, as *زَيْدٌ أَبُوهُ غَلَامُهُ مُنْطَلِقٌ* “Zeid, his father’s slave is going away.”

(142). A clause (in which is included a verb, as *يَرْكُضُ* “he runs,” where the pronominal agent is implied, see p. 154) may serve as the predicate to another clause, in which case it may be placed in apposition with it, without the intervention of a conjunction, provided it occur after an undefined simple noun, as *يُصَلِّي* “he prays,” in the following sentence, *مَرَرْتُ بِرَجُلٍ يُصَلِّي* “I passed a man praying,” where *يُصَلِّي* is considered as the qualifying epithet of *رَجُلٍ*.

If it occur after a definite simple noun, as *جَاءَ زَيْدٌ يَرْكُضُ*

“Zeid came running,” it is considered as adverbial, expressing the state or condition of the noun.

The aorist indicative, following a preterite without the intervention of a particle, often implies an act consequent on the past time implied in the preterite, as أَتَى إِلَى عَيْنٍ مَاءٍ يَشْرَبُ “he came to a fountain of water to drink.” If the minor clause, consisting of or containing a verb, occur after anything but a substantive noun, it may be considered either as an epithet or an adverb, as

هَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ “This is a blessed notice which we have revealed.”

كَمَثَلِ الْإِِمَارِ يَحْمِلُ أَثْقَارًا “Like the ass (*lit.* like the similitude of the) carrying books.”

In the first of the above examples أَنْزَلْنَاهُ is regarded either as an epithet of ذِكْرٌ, and in apposition with مُبَارَكٌ, or as adverbial of condition; and in the second يَحْمِلُ أَثْقَارًا stands in a similar relation to الْإِِمَارِ. This الْإِِمَارِ is not a really definite noun, but merely has the اَلْ which marks species, see p. 157 (81), and is considered to be general and in a manner indefinite.

The Arabic grammarians give a great many other examples of clauses, which, by standing in the position of an inflected noun, may dispense with the conjunction; but the examples given above will enable the student to understand the principle of all similar constructions.

THE SUBJECT AND PREDICATE.

(143). The principle which I have already suggested for the concordance of the Agent and Verb (see pp. 182, 183), will apply equally to the Subject and Predicate of

a sentence, and it will be seen that the following rules naturally result from it.

1. The predicate is always in the nominative or subjective case.

2. If both subject and predicate are definite, it is usual, for the sake of perspicuity, to insert the pronoun *هُوَ* masc. sing., *هُمْ* masc. pl., etc., which serves for the simple substantive verb "is," as

اللَّهُ هُوَ الْحَيُّ الْقَيُّومُ "God is the living—the self-subsistent."

أُولَئِكَ هُمُ الْمُفْلِحُونَ "They are the prosperous."

Where the subject is a personal pronoun of the first or second person, the pronoun of the *third person* is used to form the copula, as *أَنَا هُوَ الرَّبُّ إِلَهُكَ* "I am the Lord thy God."

The subject in Arabic is equivalent to what is sometimes called in Latin grammar a *pendent nominative*, and the predicate is any thing which is afterwards affirmed concerning it, as

PREDICATE. SUBJECT.

الْشَّمْسُ طَلَعَتْ "The sun it rose."

This must not be confounded with *طَلَعَتِ الشَّمْسُ* "the sun rose," as such an expression, consisting of a verb with its agent, may of itself form the subject to a subsequent predicate.

The subject may indeed be either a noun, as *زَيْدٌ قَائِمٌ* "Zeid (is) standing;" or a detached pronoun, as *هُوَ قَائِمٌ* "he (is) standing;" or more than one noun, as *زَيْدٌ غَلَامُهُ مُنْطَلِقٌ* "Zeid, his servant (is) going away."

The predicate may be either a single noun, as *زَيْدٌ قَائِمٌ* "Zeid (is) standing;" or a sentence grammatically con-

nected with the subject, as زَيْدٌ قَائِمٌ أَبُوهُ "Zeid, his father (is) standing;" or a pseudo-sentence, as زَيْدٌ عِنْدَكَ أَوْ فِي الدَّارِ "Zeid (is) he with you or at home?" or it may consist of several nouns or epithets, as زَيْدٌ فَقِيهٌ شَاعِرٌ "Zeid (is) a lawyer, a poet."

When the predicate is anything other than a verb, the substantive verb "is" is omitted, as زَيْدٌ قَائِمٌ "Zeid (is) standing."

When the predicate is a verb, as in the sentence الشَّمْسُ طَلَعَتْ, no ellipse occurs, since the pronominal termination تْ is considered as the agent to the verb طَلَعَ, and the sense is regarded as complete; see p. 154 (78).

The subject, if a noun, should be definite; but in the following cases it may be indefinite:

1. If the predicate be an adverb or a noun with a preposition (in which case the sense is complete), as

عِنْدِي كِتَابٌ "I have (with me is) a book."

فِي الدَّارِ رَجُلٌ "In the house (is) a man."

2. If it follows an interrogative or negative particle, as

هَلْ فَتَى فِي الدَّارِ "Is there a youth in the house?"

مَا خِلٌّ لَنَا "We have no friend" (*lit.* no friend is to us).

3. If it has an adjective qualifying it, as

رَجُلٌ مُؤْمِنٌ خَيْرٌ مِنْ كَافِرٍ "A believing man is better than an infidel."

4. If it govern another word by means of a preposition, as رَغْبَةٌ فِي الصَّحْرِ خَيْرٌ "a longing for goodness is good."

5. If it is in construction with another indefinite noun, as عَدْلٌ سَاعَةٌ خَيْرٌ مِنْ عِبَادَةِ أَلْفِ شَهْرٍ "An hour's justice (is) better than a thousand months' worship."

6. If it occur in a prayer, as *سَلَامٌ عَلَيْكُمْ* "peace (be) upon you."

[It will be seen that indefinite nouns under these circumstances become really defined; they are therefore not really exceptions, although the grammarians give them as such.]

The predicate should be indefinite, but it may be definite if the subject is so also, as *هَذَا عَبْدُ اللَّهِ* "this (is) 'Abdallah."

OMISSION OF THE PREDICATE.

(144). Sometimes the predicate is omitted, as

خَرَجْتُ فَإِذَا السَّبُعُ "I went out, and behold! the wild beast
(*scilicet*, was before me)."

It is always omitted in the following cases :

1. After *لَوْ لَا* "were not," as *لَوْ لَا زَيْدٌ لَهْلَكَ عَمْرٌو* "were it not for Zeid, 'Amr would have perished" (*i.e.* had not Zeid come to the rescue, etc.).

2. When it precedes a noun in the objective case, which could not serve as the predicate, as *سَفَرِي مَاشِيًا* "my journey (was performed) walking."

لَوْ لَا "were it not for," though exercising no grammatical influence on what follows, may take the affixed pronouns, as *لَوْ لَاهُمْ*, *لَوْ لَآكَ*, etc. These represent the genitive, not the accusative; for one says *لَوْ لَآيَ*, not *لَوْ لَانِي*, see p. 151 (75).

3. After *وَ* "and," in the sense of *مَعَ* "with," as *كُلُّ رَجُلٍ وَضِيعَتُهُ* "every man and his own trade," *i.e.* "every man and his own trade should be found together" (*ne sutor ultra crepidam*).

4. When it is any form of swearing, as *لَعَمْرُكَ لَأَتَعْلَنَ*

“by your life I will certainly do so and so,” *i.e.* “by your life (I swear).”

5. When it is an infinitive or verbal noun serving instead of a verb, as صَبْرٌ جَمِيلٌ “good patience,” *i.e.* “good patience (be mine)=I must be patient.”

(145). The subject may consist of an adjective with its substantive following a particle of negation or interrogation, in which case the predicate is not required, as مَا قَائِمَ الزَّيْدَانِ “the two Zeids are not standing.” Here the word قَائِمٌ stands instead of the proper predicate.

هَلْ مَضْرُوبٌ بَنُوكَ “are your sons beaten?” In this case مَضْرُوبٌ serves for the predicate.

In these instances, as in the case of verbs and their agent, it is not necessary to put the word expressing action in the plural number, to agree with the noun in the plural, because it is mentioned first in the sentence (see pp. 182, 183).

CONCORD OF THE SUBJECT AND PREDICATE.

(146). The rules for the concordance of the subject and its predicate or attribute are almost the same as those for the concordance of the agent and the verb; p. 235 (143).

If the predicate be a participial or true adjectival form and follow the subject, it agrees with the subject in gender and number, unless it be an irregular plural, in which case it is put in the singular feminine, as

كَانَ أَبَوَاهُ مُؤْمِنِينَ “Both his parents were true believers.”
تَعْمَى الْقُلُوبُ وَالْعَيْنُ نَازِلَةٌ “The hearts are blind, though the eyes may see.”

But if it precede the subject, as in negative or interrogative sentences, it is put in the singular, as

أَدَاخِلُ الرَّجُلَانِ "Are the two men coming in?"
 مَا خَارِجُ الرَّجَالِ "The men are not going out."

If the subject is a collective noun, the attribute may be plural, as كُلُّ لَهُ قَانِتُونَ "all are obedient to Him."

If the subject is a demonstrative pronoun, it agrees in gender with the predicate, as it were, by anticipation, as تِلْكَ آيَاتُ اللَّهِ "these are God's signs."

INVERSION OF THE SUBJECT AND PREDICATE.

(147). The predicate should follow the subject as a rule, but it necessarily precedes in certain cases.

1. When it naturally begins the discourse, as, for instance, an interrogative particle,

مَنْ فِي الدَّارِ "Who (is) in the house?"
 كَيْفَ أَنْتَ "How (are) you?"

2. When it consists of an adverb or of a preposition with its noun; and when the subject is undefined, as

عِنْدِي مَالٌ "I have wealth."
 فِي الدَّارِ امْرَأَةٌ "In the house (is) a woman."

3. When it has an affixed pronoun referring to the subject, as فِي الدَّارِ صَاحِبُهَا "in the house is its owner" (the master is at home).

4. When the subject is restricted in meaning by the particles إِمَّا or إِلَّا, as

إِنَّمَا فِي الدَّارِ زَيْدٌ "Zeid only is in the house."
 مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ "The apostle has only to deliver his message."

5. If the initiative and emphatic particle **لَ** precede the subject, as **لَزَيْدٌ قَائِمٌ** "Zeid is standing" (the one standing is Zeid).

6. If both the subject and predicate are definite; or if, being both indefinite, they act together as the subject to some other predicate not yet expressed, as

زَيْدٌ أَخُوكَ "Zeid, thy brother—."

أَفْضَلُ مِنْ زَيْدٍ "More excellent than Zeid."

OMISSION OF THE SUBJECT.

(148). The subject may be omitted when the context indicates plainly what it is, as

البَابُ الْأَوَّلُ "The first chapter."

i.e. **هَذَا الْبَابُ الْأَوَّلُ** "This is the first chapter."

Or conversationally, as in answer to the question **كَيْفَ أَنْتَ** "how are you?" the answer may be **عَلِيلٌ** "ill."

WORDS AFFECTING THE SUBJECT AND PREDICATE.

(149). Certain verbs and particles affect the subject and predicate both in form and meaning; they are the following :

1. The abstract verbs.
2. Approximate verbs.
3. Verbs denoting a mental process.
4. Verbs of praise and blame.
5. Particles which resemble verbs.
6. Negative particles.

1. ABSTRACT VERBS.

(150). The abstract verbs are—

كَانَ He was.	بَاتَ He was or did something in the night.
صَارَ He became.	مَا زَالَ He ceased not.
أَصْبَحَ He was or did something in the morning.	مَا بَرِحَ He left not off.
أَسْفَرَ He was or did something at dawn.	مَا أَتَفَكَتَ He desisted not from.
أَضْحَى He was or did something at noontide.	مَا فَتَى He relinquished not.
ظَلَّ He was or did something in the shady part of the day.	مَا دَامَ Whilst he remained.
أَمْسَى He was or did something in the evening.	لَيْسَ He is not.

These verbs are called أَخَوَاتُ كَانَ “sisters of the verb كَانَ.” They put the subject in the nominative, and the predicate in the objective case, as كَانَ زَيْدٌ كَرِيمًا “Zeid was generous,” and لَيْسَ الْجَاهِلُ مَحْبُوبًا “an ignorant person is not liked.”

[*Note.*—These verbs each express a particular condition or phase of existence, and imply that the subject is in that particular condition. Now, the objective case in Arabic is always used to express *state or condition*, see p. 192 (108), and is therefore evidently required in this case. In the simple sentence زَيْدٌ كَرِيمٌ you merely mention the subject, and then affirm of him that he is, generally speaking, “a generous man”; but in the sentence صَارَ زَيْدٌ كَرِيمًا “Zeid became generous,” you affirm something more, namely, that he has entered upon the state or condition of being generous.]

Of these verbs مَا دَامَ and لَيْسَ are used in the preterite tense only, as أَكْرِمَ زَيْدًا مَا دُمْتَ قَادِرًا “be generous to Zeid while you remain able.”

[The abstract verbs can never be preceded by their predicate; as, for instance, we must not say مَا قَادِرًا دُمْتُ or مَا قَادِرًا زَيْدٌ. But the predicate may come before the noun which is its subject, as مَا زَال قَائِمًا زَيْدٌ.]

The others, as كَانَ and the like, may be used in the other tenses, as كُنْ حَكِيمًا "be wise," and لَا تَزَلْ أَمِينًا "do not cease to be trustworthy."

لَيْسَ generally takes the preposition بِ with its predicate, as لَيْسَ زَيْدٌ بِجَاهِلٍ "Zeid is not a fool."

In the case of the abstract verbs the same rules hold with regard to the order of the noun and predicate as those for the ordinary verb and its agent, or for the subject and predicate of an ordinary sentence, see p. 178 (99) and p. 240 (147).

The abstract verbs may be employed like ordinary verbs, putting the agent in the nominative, and dispensing with any further predicate, as

كَانَ الْأَمْرُ "The affair was (i.e. took place)."

أَصْبَحَ عَمْرُو "Amr passed the morning."

قَدْ كَانَ مَا كَانَ مِنَّا وَاللَّهُ خَيْرٌ وَأَبْقَى

"What took place from our act and deed took place: and God is good and most enduring."

In some cases كَانَ need not be expressed, as قَدْ قِيلَ مَا قِيلَ إِنْ صِدْقًا وَإِنْ كَذِبًا "What is said is said,—whether it be truth or falsehood," where إِنْ صِدْقًا وَإِنْ كَذِبًا are for إِنْ كَانَ صِدْقًا الْحَقُّ.

The noun of action of the verb كَانَ is frequently em-

إِلَى آخِرِهِ is an abbreviation for إِلَى آخِرِهِ "to the end of it," and is equivalent to our "to."

played like the verb itself, with regard to the government of the object, but the subject is put in the genitive in a state of construction with it, as

لِكُونِكَ قَوِيًّا وَكَوْنِ غَيْرِكَ ضَعِيفًا "From thy being strong and others weak."

The agent of the same verb may be similarly used, as

مُحَمَّدُ الْكَائِنُ نَبِيًّا وَآدَمُ بَيْنَ الْمَاءِ وَالْطِّينِ

"Mohammed, who was a prophet when Adam was yet water and earth."

2. APPROXIMATE VERBS.

(151). The approximate verbs are of three kinds.

1. Expressing the fact of the action of the verb being near or on the point of taking place, as كَبَّ، أَوْشَكَ، "he almost"

2. Expressing hope, or expectation, or probability of its taking place, as إِخْلَوْتُ، عَسَى، حَرَى "probably he . . ."

3. Expressing its commencement, as أَتَشَأْ، جَعَلَ، طَفَعَ، "he began."

These all take the aorist, as

كَادَ الْفَارِسُ يَسْقُطُ "The horseman almost fell."

عَسَى زَيْدٌ أَنْ يَقُومَ "Probably Zeid will stand."

جَعَلَ زَيْدٌ يَتَكَلَّمُ "Zeid began to speak."

These verbs are only used in the preterite tense, except كَادَ and أَوْشَكَ, which have an aorist, as يَكَادُ، يَوْشِكُ; the latter has also an active participle، مُوشِكٌ. They must precede the noun, and the noun must precede the predicate.

عَسَى and أَوْشَكَ, expressing contingency, generally take the particle أَنْ governing the conditional mood. With كَادَ it is generally omitted: but it is always used with حَرَى and اِخْلَوَقَ; never with the verbs expressing commencement.

1. اِخْلَوَقَ and أَوْشَكَ, عَسَى may be used impersonally, as

عَسَى أَنْ تَكْرَهُوا شَيْئًا "You may perhaps hate something."

أَوْشَكَ أَنْ يَأْتِيَ "He may perhaps come."

2. عَسَى may be preceded by its noun, and may either agree with it in number and person or not, as

زَيْدٌ عَسَى أَنْ يَقُومَ "Perhaps Zeid may stand up."

الزَّيْدَانِ عَسَى أَنْ يَقُومَا } "Perhaps the two Zeids may stand."
or
الزَّيْدَانِ عَسَى أَنْ يَقُومَا }

الزَّيْدُونَ عَسَى أَنْ يَقُومُوا } "Perhaps the Zeids may stand up."
or
الزَّيْدُونَ عَسَى أَنْ يَقُومُوا }

3. In the other persons of the preterite of عَسَى the ي may be pointed with *kesrah*, as عَسَيْتَ "perhaps thou;" but *fethah* is the more usual.

4. عَسَى may be followed by an accusative pronoun, as عَسَاءَ "perhaps he," or عَسَاكَ "perhaps thou."

عَسَى is also sometimes used with the negative مَا, as

لَا حَوْلَ لِي وَمَا عَسَى تَغْنِي الْحِيلَ قَدْ جَاءَ مَا أَنْسَى الْغَزَالَ وَالْغَزَلَ

"I have no power left in me, and devices are not likely to do any good.

That has come upon me which makes me forget the gazelle and the *ghazal* (a form of poetry)."

3. VERBS DENOTING A MENTAL PROCESS.

(152). Verbs which express certain knowledge, suspicion, or calculation, are called **أَفْعَالُ الْقُلُوبِ** “verbs denoting a mental process.” They are :

رَأَى to see.	خَالَ to fancy.
عَلِمَ to know.	حَسِبَ to reckon.
وَجَدَ to find.	زَعَمَ to suppose.
دَرَى to perceive.	عَدَّ to count.
ظَنَ to think.	جَعَلَ to set down as.

To these are added :

اتَّخَذَ to adopt.	جَعَلَ in the sense of “to make into.”
صَيَّرَ to cause to turn into or become.	

These verbs govern two nouns in the objective case, one as the ordinary objective and the other adverbially, as

رَأَيْتُ زَيْدًا نَاصِلًا “I saw Zeid (to be) an accomplished man.”

ظَنَنْتُ عَمْرًا صَادِقًا “I thought ‘Amr truthful.”

اتَّخَذْتُ بَكْرًا صَدِيقًا “I took Bekr as a friend.”

رَأَى and عَلِمَ may be used in the 4th conjugation with the double accusative, as

أَرَيْتُ زَيْدًا عَمْرًا مُنْطَلِقًا “I showed to Zeid ‘Amr in the act of going away.”

أَعْلَمْتُ عَمْرًا بَكْرًا صَادِقًا “I made ‘Amr know Bekr as truthful.”

When these words are used parenthetically, as an after-thought, or before a particle of affirmation, inter-

rogation, or negation, they naturally cease to govern the noun, as

زَيْدٌ ظَنَنْتُ جَاهِلٌ "Zeid is (I think) a fool."

زَيْدٌ صَادِقٌ ظَنَنْتُ "Zeid is truthful (at least I think so)."

عَلِمْتُ لَزَيْدٍ قَائِمٌ "I knew (it)—certainly Zeid is standing."

ظَنَنْتُ مَا زَيْدٌ قَائِمٌ "I thought Zeid was not standing."

مَا عَلِمْتُ أَزَيْدٌ قَائِمٌ أَمْ عَمْرُو "I did not know whether Zeid was standing or 'Amr."

4. VERBS OF PRAISE AND BLAME.

(153). The verbs of praise and blame are four in number, namely :

نِعَمٌ } For praise.
حَبْدًا }

بُئْسَ } For blame.
سَاءَ }

نِعَمٌ and بُئْسَ require a definite agent or nominative, in conjunction with which they serve as a predicate to a noun, the latter, however, being placed after them in the sentence ; thus—نِعَمَ الرَّجُلُ زَيْدٌ "He is a good man, is Zeid."

Predicate. Noun or subject.
literally, Good is the man (namely) Zeid.

You may also say نِعَمَ رَجُلًا زَيْدٌ with the same meaning ; but in this case the grammatical explanation is—

Predicate. Adverbial. Noun or subject.
Good is (he) good a man (namely) Zeid.

نِعَمٌ, بُئْسَ, and سَاءَ agree with the agent in gender and number. سَاءَ may be used as an ordinary transitive verb.

حَبْدًا is compounded of the two words حَبٌّ "it is agreeable," and ذَا "that," the demonstrative pronoun being considered as the agent of the verb. The subject

of the praise implied by **حَبَدًا** is therefore merely a nominative in apposition with **ذَا**, as

حَبَدًا زَيْدٌ - هِنْدٌ - الرَّجُلَانِ - الْمَرَاتَانِ - الرَّجَالُ - النِّسَاءُ الْخ

"Bravo, Zeid!—Hind—the two men—the two women—the men—the women," etc. etc.

We may also add **مَا** to all these verbs, except **حَبَدًا**, and say **نَعِمًا مَا**, **بِئْسَمَا**.

5. PARTICLES WHICH RESEMBLE VERBS.

(154). Certain particles resemble verbs in their action upon other words. They are—

لَعَلَّ "probably." **لَيْتَ** "would that."

لَكِنْ "but." **كَأَنَّ** "as though."

أَنَّ "that" (emphatic).¹ **إِنَّ** "verily."

These are exactly the reverse of **كَانَ** in their mode of governing, for they put the noun or subject in the oblique or accusative, and the predicate in the nominative case; thus—

كَانَ زَيْدٌ قَائِمًا "Zeid was standing."

إِنَّ زَيْدًا قَائِمٌ "Verily Zeid is standing."

Examples :

بَلَّغَنِي أَنَّ عَمْرًا قَائِمٌ "I have heard that 'Amr (is) coming."

كَانَ زَيْدًا أَسَدٌ "As if Zeid were a lion."

لَكِنْ زَيْدًا بَخِيلٌ "But Zeid is a miser."

لَيْتَ الشَّبَابَ يَعُودُ "Would that youth could return."

¹ This is only a stronger form of the particle **أَنَّ** "that," the **نُونُ التَّوَكِيدِ** being added as in verbs (see p. 28).

لَعَلَّ اللَّهَ غَافِرٌ “There is little doubt but that God is forgiving.”

لَعَلَّ الْعَدُوَّ مُقْبِلٌ “Most likely the enemy are approaching.”

If the subject of **إِنَّ** be an affixed personal pronoun, it must be repeated in its detached form with the predicate, as **إِنَّكَ أَنْتَ الْوَهَّابُ** “verily Thou art the Liberal One.”

The predicate of these particles follows the subject or noun, unless it consist of an adverb or a preposition with its noun, in which cases it may precede it, as

إِنَّ عِنْدَكَ زَيْدًا “Verily with you is Zeid.”

إِنَّ فِي الدَّارِ زَيْدًا “Verily in the house is Zeid.”

In such an expression as **إِنَّ فِي الدَّارِ صَاحِبَهَا** “verily in the house is its owner,” it necessarily precedes, because a relative pronoun cannot precede the thing to which it refers.

If the pleonastic **مَا** is added to any of these particles, they cease to govern the noun, as **إِنَّمَا زَيْدٌ قَائِمٌ** “verily Zeid is standing.”

لَيْتَمَا زَيْدًا قَائِمٌ is sometimes exempt from this rule, as

[The reason for the difference appears to be that **مَا** is not really pleonastic, but means something like “the fact (is),” and therefore becomes the real subject, but, being indeclinable, it does not exhibit this effect.]

The particle **لَ**, signifying commencement, is sometimes used with **إِنَّ**. If it be joined to the predicate, the regular order must be preserved, as **إِنَّ زَيْدًا لَقَائِمٌ** “verily Zeid is standing;” but if it be joined to the noun, the order is reversed, as **إِنَّ فِي الدَّارِ لَزَيْدًا** “verily in the house is Zeid;” but **إِنَّكَ أَنْتَ الْوَهَّابُ** “verily Thou art the Bounteous One.”

POSITION OF **إِنْ** IN THE SENTENCE.

إِنْ is used in commencing a sentence, or wherever it is necessary to break the grammatical order and begin a fresh clause, as

إِنْ زَيْدًا قَائِمٌ "Verily Zeid is standing."

جَاءَنِي الَّذِي إِنَّهُ قَائِمٌ "He came to me who—verily he is standing."

مَرَرْتُ بِرَجُلٍ إِنَّهُ فَاعِلٌ "I passed by a man—he is certainly accomplished."

Or simply to add a fresh clause, as **زَرْتُهُ وَإِنِّي ذُو أَمَلٍ** "I visited him, and certainly I was full of hope."

Or at the beginning of a clause connected with such particles as **إِذَا** "then," **إِذَا** "behold," and **حَيْثُ** "where," as **اجْلِسْ حَيْثُ إِنَّ زَيْدًا جَالِسٌ** "sit where there is Zeid sitting."

After such expressions as **أَلَا** "is not?" **قُلْتُ** "I said," etc., as

قُلْتُ إِنَّ زَيْدًا قَائِمٌ "I said verily Zeid is standing."

أَلَا إِنَّ زَيْدًا قَائِمٌ "Is not Zeid standing?"

Or before the particle **لَ** in such an expression as **عِلِمْتُ إِنَّ زَيْدًا لَقَائِمٌ** "I knew it—there is Zeid standing."

Or after a particle of swearing, where the thing sworn to is introduced by the particle **لَ**, as **وَاللَّهِ إِنَّ زَيْدًا لَقَائِمٌ** "by God! there is Zeid standing."

USE OF **أَنَّ**.

أَنَّ is used where something is immediately introduced by the verb, as

بَلَّغَنِي أَنَّ زَيْدًا قَائِمٌ "I have heard that Zeid is standing."

عِلِمْتُ أَنَّكَ قَائِمٌ "I knew that thou wert standing."

عِنْدِي اَنْتَ فَاَنْصِلَ "It is my opinion that thou art accomplished."

اِعْتَقَايَ اَنْتَ صَادِقٌ "My belief (is) that thou art truthful."

اِنَّهٗ الْحَقُّ وَمِثْلًا اَنْكُمْ تَنْطِقُوْنَ "It is the truth like as you utter."

اَذْكُرُوا نِعْمَتِي الَّتِي اَنْعَمْتُ عَلَيْكُمْ وَاِنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِيْنَ

"Remember my bounties wherewith I have been gracious to you, and that I have made you superior to the whole universe."—Kor. ii. 44.

وَإِذْ يَعِدُكُمُ اللّٰهُ إِحْدَى الطَّائِفَتَيْنِ اَنْهَا لَكُمْ

"And when God promises you one of the two parties that it shall be yours."—Kor viii. 7.

Even where the verb governs its complement with a preposition, اَنْ introduces that complement, as

عَجِبْتُ مِنْ اَنْتَ كَاتِبٌ "I wonder that you are writing."

CASES IN WHICH EITHER اِنَّ OR اَن MAY BE USED.

(155). In the following cases اِنَّ and اَن may be used indifferently :

1. After the conjunction ف, where it implies consequence, as مَنْ يَأْتِنِيْ فَاِنَّهُ مُكْرَمٌ "he who comes to me (he) is honoured."

2. After a particle of swearing, when the subject of the oath is not preceded by ل, as وَاللّٰهِ اِنَّ زَيْدًا قَائِمٌ "by God!—Zeid is standing."

3. After اَمَّا "is not?" and لَا جَرَمَ "undoubtedly," as

اَمَّا اِنْ زَيْدًا قَائِمٌ "Is not Zeid standing?"

لَا جَرَمَ اِنْ اللّٰهُ غَفُوْرٌ "Undoubtedly God is forgiving."

After such an expression as "I said," when it introduces the actual words of the speaker, as اَوَّلُ قَوْلِيْ اِنِّيْ اَحْمَدُ اللّٰهَ "the first thing I say is, 'I praise God.'"

LOSS OF THE FINAL ^ن IN THE ABOVE-MENTIONED PARTICLES.

Of the particles treated of in the foregoing paragraphs, those ending in ^ن, namely, ^{إِنَّ}, ^{أَنَّ}, ^{كَأَنَّ} and ^{لَكِنَّ}, may be shortened into ^{إِنْ}, ^{أَنْ}, ^{كَأَنَّ} and ^{لَكِنَّ}; they then govern under the following circumstances—

^{إِنْ} ceases to govern its noun, and generally takes ^ل before its predicate, as ^{إِنْ زَيْدٌ لِّقَائِمٌ} “verily Zeid is standing.”

(^ل appears to be used in this case to distinguish it from the negative ^{إِنْ}.)

^{أَنَّ} has for its noun an indefinite pronoun understood, and its predicate can only be a complete sentence or clause, as

^{عَلِمْتُ أَنَّ زَيْدًا قَائِمٌ} “I knew that Zeid was standing.”

^{عَلِمْتُ أَنَّهُ زَيْدٌ قَائِمٌ} “I knew that it (the fact) was thus—Zeid was standing.”

If the commencement of such a sentence be a declinable verb, it must be separated from the particle ^{أَنَّ} by one of the particles ^{قَدْ}, ^{سَوْفَ} or ^{سَ}, or else by a negative particle, as

^{نَعْلَمُ أَنَّ قَدْ جَاءَ زَيْدٌ} “We know that Zeid has come.”

^{يَعْلَمُ أَنَّ سَوْفَ تَقُومُ} “He knows that you will stand.”

^{أَيَحْسَبُ الْإِنْسَانُ أَنْ لَنْ يَجْمَعَ عِظَامَهُ} “Does man think that we shall not collect his bones?”—Kor. lxxv. 3.

^{كَأَنَّ} has also an indefinite pronoun understood for its noun, and the predicate must consist of a sentence, as ^{كَأَنَّ زَيْدًا أَسَدٌ} “as if—Zeid were a lion.”

If the sentence begin with a verb, the latter must take the particle ^{قَدْ} or ^{لَمْ}, as

كَانَ قَدْ قَامَ زَيْدٌ "As though Zeid had stood up."

كَانَ لَمْ يَأْتِ زَيْدٌ "As though Zeid had not come."

لَكِنْ never governs a following word, because on the removal of its final ن it ceases to have any direct connexion with nouns, and becomes a mere conjunction, as لَكِنْ كَانُوا مِنَ الظَّالِمِينَ "but they were of the unjust."

6. NEGATIVE PARTICLES.

(156). The particles of negation, مَا, لَا, and لَنْ, govern words in the same manner as the verb لَيْسَ, see p. 88 (41), and p. 195 (110) 5.

The following are the rules to be applied :

مَا governs a word in the objective, if the negation be complete and continuous, and the order of words correct, as مَا زَيْدٌ قَائِمًا "Zeid is not standing." But if the negation be afterwards qualified, or if the usual order of words be disturbed, it does not exercise this influence, as

مَا زَيْدٌ إِلَّا شَاعِرٌ "Zeid is nothing but a poet."

مَا قَائِمٌ زَيْدٌ "Not standing is Zeid."

لَا governs like a verb—1. If both its noun and predicate are indefinite.

2. If the predicate do not come before the noun.

3. If the negative be not afterwards qualified, as لَا رَجُلٌ حَاضِرٌ "there is no man present."

لَنْ can only govern a noun of time, when the noun and predicate are not both mentioned together, as نَدِمَ الْبَغَاةُ وَلَنْ سَاعَةً مِّنْهُم "rebels repent when it is not the hour for repentance," for لَنْ سَاعَةً سَاعَةً مِّنْهُمْ.

لَنْ, according to some grammarians, can never govern

a noun; others say that it may govern it if the proper order of words is preserved, as

إِنْ هُوَ مُسْتَوِلِيًّا عَلَى أَحَدٍ إِلَّا عَلَى أَعْضَبِ الْمَجَانِينِ

“He has no temporal authority except over the feeblest of madmen.”

مَا is frequently used with the particle إِنْ to corroborate the negation; in this case it exercises no grammatical influence on any following words, as مَا إِنْ زَيْدٌ جَاهِلٌ “Zeid is not a fool.”

THE ABSOLUTE NEGATIVE لَا نَافِيَةٌ لِلْجَنْسِ

(157). When the negative particle لَا denies the existence of a thing absolutely, it governs in the same manner as إِنْ, i.e. it puts the noun in the objective case, and the predicate in the subjective case; provided only that both noun and predicate are undefined, and that لَا introduces the noun, as لَا رَجُلٌ قَادِمٌ “there is no man coming.”

If the noun be grammatically unconnected with any other word, the *tenwin* is dropped, as in the example; the reason for this is that the whole *species* is the subject of the negative, and species is always in a manner definite, e.g. الْعِلْمُ “knowledge in the abstract” (*la scienza*), see p. 157 (81).

If it be a regular feminine plural, as مُؤْمِنَاتٌ, the *fethah* may still be used to represent the objective case, although the feminine plural makes both its dependent and objective in َ (see pp. 106 and 140), as مُؤْمِنَاتٍ (or مُؤْمِنَاتَ) فِي الْبَلَدِ “there are no believers (fem.) in the town.”

Duals and regular masculine plurals are used in the regular objective case, as

لَا قَمَرَيْنِ فِي السَّمَاءِ “There are not two moons in the sky.”

لَا مُؤْمِنِينَ فِي الْمَدِينَةِ “There are no believers (masc.) in the city.”

If the subject of the negation be immediately connected with any other word, the *tenwin* is retained, as

لَا طَالِعًا جَبَلًا عِنْدَنَا "There is no one with us going-up-a-mountain."

لَا مَارًا يَزِيدُ حَاضِرٌ "There is no passer-by-Zeid present."

لَا غُلَامَ سَفَرٍ حَاضِرٌ "There is no travelling servant present."

[In the last example the *tenwin* is dropped, not on account of *لَا*, but because the noun is in a state of construction with the following one.]

But if the noun be definite, or separated by any intervening word or words from the negative *لَا*, it is not governed by the latter, as

لَا زَيْدٌ فِي الدَّارِ وَلَا عَمْرُو وَلَا فِي الدَّارِ رَجُلٌ وَلَا عِنْدَنَا امْرَأَةٌ

"Zeid is not in the house, nor 'Amr; and there is not in the house a man, and there is not with us a woman."

In such cases as the above *لَا* should be repeated with each separate negation.

When there are several nouns to be denied, and *لَا* is repeated (such nouns being undefined, unconnected with any other word, and introduced by the *لَا*), either or both of the above constructions may be used; thus

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	} "There is no strength and no power but in God."
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	

The prefixing of an interrogative particle to *لَا* does not alter its government, as *أَلَا رَجُلٌ فِي الدَّارِ* "is there no man in the house?"

If the predicate would be otherwise ambiguous, it must be expressed, as *لَا رَجُلٌ أَعْلَمَ مِنْ زَيْدٍ* "there is no man more learned than Zeid." But if it be obvious, it may be understood, as *لَا بَأْسَ* "there is no harm, *scilicet* عَلَيْكَ to thee."

RELATIVE SENTENCES.

(158). The relative sentence in Arabic consists of four parts—(1) The antecedent. (2) The relative or conjunctive noun, pronoun, or particle. (3) The qualificative clause. (4) The pronoun referring to the antecedent, thus

الرَّجُلُ الَّذِي رَأَيْتَهُ

(1) (2) (3) (4)

literally, The man who I saw him.

RELATIVES OR CONJUNCTIVES.

(159). *الَّذِي* is for *definite* antecedents only; for *indefinite* *مَنْ* "who?" and *مَا* "what?" are used. In interrogation we may add the demonstrative pronoun and say, *مَنْ ذَا* "who is that?" *مَا ذَا* "what is that?"

The article *الْ* is regarded as a relative: (1) when joined to the agent or passive participle, as *الضَّارِبُ وَالْمَضْرُوبُ* "the striker and the struck;" (2) in such expressions as *الَّذِي حَسَنَ وَجْهَهُ* "the beautiful of face" (the *الَّذِي* is *حَسَنَ وَجْهَهُ*), see p. 228 (138); (3) when (as it sometimes though rarely is) it is joined to a verb in the aorist, as in the following verse:

وَيَسْتَخْرِجُ الْيَرْبُوعَ مِنْ نَافِقَاتِهِ وَمِنْ جُحْرِهِ بِالشَّيْخَةِ الَّتِي تَقْصَعُ

"And he entices the Jerboa with *shihah*¹ out of the hole at the end of its lair, and out of the hole by which it enters," *الَّتِي تَقْصَعُ* = *الَّذِي يَتَقْصَعُ فِيهِ* "into which it pops."

¹ "*Shihah*," a kind of sweet-smelling plant growing in the desert, especially in the mountain districts.

[*Note*.—A verb is sometimes put in apposition with the agent and the article, when the latter is thus used as a conjunctive; as

وَالْعَادِيَاتِ ضَبْحًا فَالْمُورِيَاتِ قَدْحًا فَالْمُغِيرَاتِ صُبْحًا فَأَثَرْنَ بِهِ نَقْعًا

“By the horses rushing about breathing hard, and striking fire with their hoofs against the stones, and making incursions upon the enemy in the morning, and raising up dust therein.”—Kor. c. 1—4.]

اَيَّ “which” (of two or more), “the one who,” etc., may be used in four ways, as

يَعْجِبُنِي اِيْهِمْ هُوَ قَائِمٌ	} “He of them who is standing pleases me.”
يَعْجِبُنِي اَيُّ قَائِمٍ	
يَعْجِبُنِي اَيُّ هُوَ قَائِمٌ	
يَعْجِبُنِي اِيْهِمْ قَائِمٌ	

اَيُّهَا are occasionally used to express something particular, and distinguished from anything else of the same nature; the noun so specified being put in the accusative, as

اَللّٰهُمَّ اغْفِرْ لَنَا اَيُّهَا الْعِصَابَةُ “O God! pardon us—we who are a special band.”

نَحْنُ نَفْعَلُ كَذَا اَيُّهَا الْقَوْمُ “We will do so and so—we the tribe in question.”

اَنَا اَفْعَلُ كَذَا اَيُّهَا الرَّجُلُ “I will do so and so—I individually.”

Or اَيُّهَا and اَيُّهَا may be omitted, provided the noun thus specified have the article, as

نَحْنُ الْعَرَبُ اَقْرٰى النَّاسِ لِلصِّیْفِ “We Arabs are the most hospitable of men to guests.”

نَحْنُ مَعَاشِرُ الْاَنْبِيَاءِ لَا نُوْرَثُ “We, the bands of prophets, never have heirs.”

أَيَّ followed by the genitive is also used to express admiration; if it come after an indefinite noun, it agrees with it, as جِئْتَنِي بِرَجُلٍ أَيَّ رَجُلٍ “thou hast brought me a man—and what a man!”

If it follow a definite noun, it is put in the accusative, as جَاءَنِي زَيْدٌ أَيَّ رَجُلٍ “Zeid came to me—what a man (he is)!”

مَنْ and مَا. Although these are indeclinable, the pronoun referring to them must agree in gender and number with the thing for which they stand, as

رَأَيْتُ مِنَ الرِّجَالِ مَنْ لَا يُعْجِبُنِي “I saw a man who (masc.) did not please me.”

رَأَيْتُ مِنَ النِّسَاءِ مَنْ لَا تُعْجِبُنِي “I saw a woman who (fem.) did not please me.”

مَنْ and مَا are always masculine singular, unless specially defined to the contrary, or to avoid ambiguity, as رَأَيْتُ مِنَ النِّسَاءِ مَنْ لَا تُعْجِبُنِي “I saw a woman who (*lit.* of women (her) who) did not please me” (where مَنْ is feminine), and زَرْتُ مِنَ الْأَقْوَامِ مَنْ يَكْرُمُونِي “I visited people *who* honour me” (where it is plural).

OTHER CONJUNCTIVES.

(160). Amongst the conjunctives or relatives are reckoned the particles أُنْ, أَيْ, أَيْ, أَيْ.

أُنْ “that,” with preterite or aorist of verbs, as

عَجِبْتُ أَنْ قُمْتَ “I wonder at *that* you stood.”

عَجِبْتُ أَنْ تَقُومَ “I wonder at *that* you should stand.”

أَنْ “that,” with a noun and its attribute, the substan-

tive verb "is" being understood, as *بَلَعْنِي أَنَّ زَيْدًا قَائِمٌ* "I have heard *that* Zeid is standing."

جِئْتُ لِيَكُنْ أَوْ لِيَكُنْ "that" with the aorist, as *جِئْتُ لِيَكُنْ أَوْ لِيَكُنْ* "I have come *that* I may visit you."

مَا "what," "that," as in the following examples :

عَجِبْتُ مِمَّا ضَرَبْتَ زَيْدًا "I wonder *what* you struck Zeid *for*."

عَجِبْتُ مِمَّا زَيْدٌ قَائِمٌ "I wonder what Zeid is standing for"
(but this last construction is rare).

لَوْ "if," "that," is used with either the preterite or the aorist, as

وَدِدْتُ لَوْ قَامَ زَيْدٌ "I would that Zeid had stood."

أَوْ لَوْ يَقُومُ زَيْدٌ "I would that Zeid would stand."

وَدَّ is generally used in this sense with such verbs as *وَدَّ* "to like" or "to be glad of," seldom with any other.

NATURE OF THE RELATIVE.

(161). The relative must be one of three things:

1. A sentence consisting of a subject and predicate, as

جَاءَنِي الَّذِي قَامَ "He came to me *who* rose."

رَأَيْتُ الَّذِي أَبُوهُ قَائِمٌ "I saw him whose father is standing."

2. An adverb of time or place, or a preposition with its noun, as

يُعْجِبُنِي الَّذِي عِنْدَكَ "I like him who is with you."

لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ "To God (belongs) what is in the heaven and in the earth."

But the meaning must be complete; you cannot say,

for instance, جَاءَ الَّذِي بِكَ "he came who by you,"
nor جَاءَ الَّذِي الْيَوْمَ "he came who to-day"

3. An agent, a passive participle, or a noun expressive of an inherent quality, as

الضَّارِبُ	المضروبُ	الحسنُ الوجهُ
"The beater."	"The beaten."	"The fair of face."

These, however, can only act as relatives to the article آل when it is considered as a conjunctive (see above).

THE PRONOUN WHICH REFERS TO THE ANTECEDENT.

(162). The pronoun which refers to the antecedent agrees with it in gender, number, and person, as

جَاءَ الَّذِي ضَرَبْتَهُ "He came whom I struck."
جَاءَ الذَّانِ ضَرَبْتَهُمَا "They two came, both of whom I struck."

Sometimes, though rarely, this correlative pronoun is idiomatically omitted, as in the proverbial expression اقْضِ مَا أَنْتَ قَاضٍ "decide what you are the decider" (for قَاضِيهِ "its decider").

The use of any but the third person as the pronoun referring to the antecedent is rare, although we do meet with such sentences, as أَنَا الَّذِي أَعْطَيْتُكَ الْكِتَابَ "I am he who gave you the book," literally "I am who I gave you the book."

CONDITIONAL SENTENCES.

(163). In conditional or hypothetical sentences the apodosis is generally introduced by one of the particles **وَ** and **فَ**.

The aorist subjunctive, pointed with *fethah*, and intro-

duced by **وَ** or **فَ**, is used in the apodosis of a conditional proposition; of this there are eight cases.

1. Imperative, as **زُرْنِي فَأَكْرِمَكَ** أو **وَ أَكْرِمَكَ** "visit me and I will honour you." If the command be a noun, and not a real imperative (see p. 233), the aorist is pointed with **ـُ** *dhammah*, as **صَهْ فَأَحْسِنُ إِلَيْكَ** "hold your tongue, and I will treat you well."

2. Prohibitive, as **لَا تَضْرِبْ زَيْدًا فَيَغْضَبَ أَوْ وَيَغْضَبَ عَلَيْكَ** "do not strike Zeid, or he will be angry with you." Similarly, in negation, **لَا أَعْرِفُ دَارَكَ فَازُورِكَ أَوْ وَازُورِكَ** "I do not know your house or I would visit you."

3. Precative, as **رَبِّ وَفَّقْنِي فَاعْمَلْ أَوْ وَاْعْمَلْ صَالِحًا** "Lord aid me, and I will do right!"

4. Interrogative, as **هَلْ لَزِيذٍ صَدِيقٍ فَيُرْكَنُ أَوْ وَيُرْكَنُ إِلَيْهِ** "has Zeid a friend he can lean upon?"

5. Polite invitation, as **أَلَا تَنْزِلُ عِنْدَنَا فَتُصِيبَ أَوْ وَ تُصِيبَ خَيْرًا** "will you not alight with us, and you will meet with good treatment."

6. Urgent request, as **هَلَّا تَأْتِي إِلَيْنَا فَنُكْرِمَكَ أَوْ وَ نُكْرِمَكَ** "won't you come to us? we will honour you."

7. Desire, as **لَيْتَ لِي مَالًا فَاتَصَدَّقَ أَوْ وَ اتَصَدَّقَ بِهِ** "would that I had wealth to give away in alms!"

8. Hope, as **لَعَلَّ الْحَبِيبَ قَادِمٌ فَنُكْرِمُهُ أَوْ وَ نُكْرِمُهُ** "perhaps our friend will come, and we will honour him."

Note. The aorist subjunctive always refers to future time; if the present be intended, it must be in the indicative mood, as

مَرِيضٌ زَيْدٌ حَتَّى لَا يَرْجُونَ سَلَامَتَهُ

"Zeid is so ill that they have no hopes of his recovery;" or when, in the course of conversation, you use such a sentence as **إِذَا أَظْنَكْتُ صَادِقًا**

"then—in that case—I think you are speaking the truth," in reply to some previous question expressed or implied.

PROTASIS AND APODOSIS.

(164). The protasis and apodosis of conditional sentences like those given above should be aorists of verbs.

If, however, the protasis be an aorist, and the apodosis a preterite, the former must be apocopated, as *إِنْ تَصْبِرْ ظَفَرْتَ* "if you have patience, you will win" (*lit.* "have won," i.e. as we should say, "as good as won"), see p. 170.

If the protasis be a preterite, and the apodosis an aorist, the latter may be either apocopated or not, as *إِنْ صَبَرْتَ تَظْفَرُ - تَظْفَرُ* "if you have patience, you will win."

If both be preterite, there can, of course, be no apocopation, as *إِنْ قُمْتَ قُمْتُ* "if thou standest, I stand."

The introduction of *فَ* prevents the apocopation of the aorist, as

إِنْ قُمْتَ فَيَقُومُ أَوْ يَقُمُ أَوْ يَقُومُ أَخُوكَ "If you rise, your brother will rise too."

إِنْ ذَهَبْتَ فَلَا يَذْهَبُ أَوْ لَا يَذْهَبُ أَوْ لَا يَذْهَبُ صَاحِبُكَ "If you do not go, your companion will not go."

The apodosis may be even omitted, as

أَنْتَ ظَالِمٌ إِنْ فَعَلْتَ "You are unjust if you have done it."

أَنْتَ ظَالِمٌ إِنْ فَعَلْتَ فَإِنَّكَ ظَالِمٌ "You are unjust—i.e. if you have done it you are unjust."

In the protasis of conditional propositions the verb must not be preterite, at least in meaning; neither must it imply a request; or be a neuter verb; or be governed by any of the particles *كَذَ*, *سَوْفَ*, or *سَ*; and it must not be preceded by any negative particle except *لَمْ* or *لَا*.

In the apodosis, should the verb be affected by any of the reasons which would have disqualified it from occurring in the protasis, it must be introduced by **ف**, as **إِنْ صَبَرْتَ فَسَتَفْرِحُ** "if you have patience, then you shall succeed." If it be an aorist, whether affirmative or rendered negative by the particle **لَا**, it may either be apocopated or not; but if apocopated, it must be introduced by **فَ**.

The particle **إِذَا**, in the protasis always refers to present or future time, although the verb is mostly put in the preterite. Even if the aorist be used, the apodosis must have the preterite, but the sense will be still present or future, as **فَإِذَا جَاءَ وَعَدَ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا** "when the promised term of the future life comes, we will gather you together."—Kor. xvii. 106.

INVERSION OF THE VERB AND NOUN.

(165). We have already said that the proper arrangement of a proposition is

(1) Verb,	(2) Agent,	(3) Object, as
(3) (2) (1)	(2) (1) (3)	
ضَرَبَ زَيْدٌ عَمْرًا "Zeid struck Amr."		

Either the agent or the object, however, may be placed first, as

- | | | |
|-----|---|---|
| (1) | زَيْدٌ ضَرَبَنِي | "Zeid struck me." |
| (2) | زَيْدًا ضَرَبْتُهُ | "Zeid—I have struck him." |
| (3) | زَيْدٌ ضَرَبْتُ غُلَامَ صَاحِبِهِ | "Zeid—I have struck his friend's slave." |
| (4) | زَيْدًا مَرَرْتُ بِهِ أَوْ بِغُلَامِهِ أَوْ بِغُلَامِ صَاحِبِهِ | "Zeid—I have passed by him, or by his slave, or by his friend's slave." |

In (1) Zeid is regarded as the subject, of which the verb with its object ضَرَبَنِي is the predicate.

In (2) some word governing زَيْدًا is understood, e.g. إِنْ زَيْدًا and the clause thus obtained is regarded as the subject of the proposition, the verb and its object ضَرَبْتَهُ is the predicate.

If the object of the verb which thus precedes it be itself preceded by any word which ordinarily introduces a *verbal proposition*, it is put in the objective case, as إِنْ زَيْدًا ضَرَبْتَهُ ضَرَبْتُ “If—Zeid—you strike him, he will strike you;” إِنْ “if” being always used with verbs.

But if it be preceded by any other word, it is put in the nominative, as خَرَجْتُ فَإِذَا زَيْدٌ يَضْرِبُونَهُ “I went out, and behold! Zeid—they were beating him;” إِذَا being used with nouns.

If it be not preceded by any other word, it may be put either in the nominative or accusative indifferently, as زَيْدًا ضَرَبْتَهُ or زَيْدٌ “Zeid—I struck him.”

When an exception is implied, the second noun is in the objective case, as

كُنْتُ حَبِيبَكَ وَ عَمْرًا كُنْتُ عَدُوًّا لِأَبِيهِ “I was thy friend, but (and) as for ‘Amr I was an enemy of his father.”

جَلَسَ مُحَمَّدٌ وَ جَعْفَرُ أَذْهَبْتُهُ “Mohammed sat down, but as for Ja’far I sent him away.”

قَتَلَ زَيْدٌ فَعَمْرًا لَمْ يَقْتُلُوهُ “Zeid was killed, but as for ‘Amr they did not kill him.”

ON CERTAIN INVOLVED FORMS OF EXPRESSION.

(166). There are certain involved forms of expression which, although they occur but rarely, it will be well to notice:—(1) قَامَ وَ قَعَدَ زَيْدٌ “Zeid rose and sat.” This is a

simple case; the actions follow so closely one upon another that they may be almost considered as one verb, of which the agent is expressed afterwards in the usual way. (2) *ضَرَبْتُ زَيْدًا وَضَرَبَنِي* "Zeid struck me, and I struck Zeid." This seems a mere ellipse of the agent *زَيْدٌ* in the first verb, as though the speaker were mentioning it in passing as a reason for the action described by the second, as "he struck me—so I struck Zeid."

Nothing but the agent can be so elided; you cannot, for instance, say, *ضَرَبْتُهُ وَضَرَبَكْتُ زَيْدًا* "you struck him, and Zeid struck you," because in this case the *هُ* in *ضَرَبْتُهُ* would be ambiguous, being in fact a correlative pronoun referring to a noun not yet expressed, which is inadmissible in Arabic (see p. 179).

ظَنُّ and the cognate verbs, from the nature of the case, form an exception to this last rule, and you may say, *ظَنَنْتُ زَيْدًا فَأَنَا أَبَاؤُ ظَنَّنِي* "I thought Zeid's father was standing, and Zeid thought I was standing."

When more than one agent is expressed, *one or other* of the verbs must agree with it in number and tense, as *قَامَا وَقَعَدَا أَخَوَاكَ* "your two brothers rose and sat," where the first agrees with it as occupying the most important position; or *قَامَ وَقَعَدَا أَخَوَاكَ*, where the second agrees with it as the nearest. It is better, however, in all such cases to adopt the usual order of words, and say, *قَامَ زَيْدٌ وَقَعَدَ قَامَ أَخَوَاكَ وَقَعَدَا*.

EXCEPTION.

(167). The words used in Arabic to imply exception are—*إِلَّا*, which is a particle; *يُؤَيِّ* and *غَيْرَ*, which are nouns; *عَدَا*, *خَلَا*, and *حَاشَا*, which are particles partaking of the nature of verbs.

1. إِلَّا.

إِلَّا takes the objective case, if the preceding *clause* is neither negative nor interrogative, as قَامَ الْقَوْمُ إِلَّا زَيْدًا "the people use—except Zeid." Otherwise it is put in simple apposition with the noun, as مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ "no one rose but Zeid."

If the noun to which exception is made be understood, the noun excepted and following إِلَّا is put in the case in which such noun would have been, as

مَا قَامَ إِلَّا زَيْدٌ "There rose not save Zeid."

مَا رَأَيْتُ إِلَّا زَيْدًا "I saw but Zeid."

مَا مَرَرْتُ إِلَّا بِزَيْدٍ "I passed by but Zeid."

2. سِوَى and غَيْرَ.

سِوَى and غَيْرَ, being nouns, place the thing excepted in a state of construction.

سِوَى is indeclinable, but غَيْرَ is declined, and follows the same rules as those given for the noun following إِلَّا, as

قَامَ الْقَوْمُ غَيْرَ زَيْدٍ "The people rose except Zeid."

مَرَرْتُ بِالْقَوْمِ غَيْرَ زَيْدٍ "I passed by the people except Zeid;"

where it is put in the accusative.

مَا جَاءَ أَحَدٌ غَيْرَ زَيْدٍ "No one came except Zeid."

مَا مَرَرْتُ بِأَحَدٍ غَيْرَ زَيْدٍ "I passed by one but Zeid;"

where it is either declined or not.

مَا جَاءَ غَيْرَ زَيْدٍ "None came but Zeid."

مَا رَأَيْتُ غَيْرَ زَيْدٍ "I saw none but Zeid."

مَا مَرَرْتُ بِغَيْرِ زَيْدٍ "I passed by no one but Zeid ;"

where it is declined.

3. حَاشَا, خَلَا, عَدَا.

حَاشَا, خَلَا, and عَدَا, are generally construed with the objective case, عَدَا and خَلَا having for the most part the particle مَا prefixed.

جَاءَ الْقَوْمُ مَا عَدَا زَيْدًا	} "The people came except Zeid," <i>lit.</i> what is beside (or free from) Zeid.
جَاءَ الْقَوْمُ مَا خَلَا زَيْدًا	

If مَا be omitted, they may be construed with the oblique case, but this is rare.

لَا سِوَا "especially," may take either the nominative or genitive after it, as أَعْجَبَنِي النَّاسُ لَا سِوَا زَيْدٍ أَوْ زَيْدٍ "all the people pleased me, especially Zeid."

In the first case لَا سِوَا زَيْدٍ is considered as equivalent to زَيْدٌ, and in the second زَيْدٍ is regarded as the complement of سِوَا and in a state of construction with it; the particle مَا being pleonastic, and exercising no influence on what follows, see p. 207 (121).

APPOSITION.

(168). Words in apposition are put in the same case, as جَاءَ زَيْدٌ الْفَاضِلُ "Zeid the accomplished came," where the noun and qualifying adjective are considered to be in apposition, and are both in the subjective case with ـُ. But if the first be indeclinable, the second is put in the case which the first would have exhibited had it been declinable, as رَأَيْتُ ذَلِكَ الرَّجُلَ "I saw that man."

If the noun has lost its case-ending accidentally, as, for instance, by a vocative particle, see p. 199, (113) 2, it may take either **ُ** or **ـِ**, as **يَا زَيْدُ الْكَرِيمِ** أو **يَا زَيْدُ الْكَرِيمِ** "Oh Zeid the generous!"

There are five kinds of apposition :

1. **نَعَتْ** Description.
2. **عَطْفٌ** Simple Apposition.
3. **تَوْكِيدٌ** Corroboration.
4. **بَدَلٌ** Substitution.
5. **عَطْفٌ اَلْيَانِ** Explanatory Apposition.

1. DESCRIPTION.

(169). To this class belong what we should call adjectives; but it cannot be too strongly impressed upon the student's mind that there is no such thing in Arabic as an *abstract adjective*. Thus in the expression: **رَجُلٌ كَرِيمٌ** "a generous man," the word **كَرِيمٌ** does not signify "generous" in the abstract, but rather means a "generous being," of what kind the context must define. The strictly literal translation will therefore be "a man, a generous one." This will explain how it is that we speak of "apposition," rather than of "the concord of adjectives and substantives," a phrase which could have no meaning in Arabic, and which would lead to much misconception.

The Descriptive either applies to the noun itself, as **مَرَرْتُ بِرَجُلٍ كَرِيمٍ** "I passed by a generous man;" or to something connected with the noun, as **مَرَرْتُ بِرَجُلٍ كَرِيمٍ أَبَوُهُ** "I passed by a man whose father is generous."

NATURE OF THE DESCRIPTIVE.

(170). The Descriptive must be

1. A derived form, as

ضَارِبٌ } from ضَرَبَ .
مَضْرُوبٌ

حَسَنٌ "handsome," from حَسَّنَ .

أَفْضَلُ "more accomplished," from فَضَّلَ .

2. A demonstrative pronoun, as مَرَرْتُ بِزَيْدٍ هَذَا "I passed by (this) Zeid here."

3. A noun introduced by some other noun implying possession as, مَرَرْتُ بِرَجُلٍ ذِي أَوْ صَاحِبِ مَالٍ "I passed by a man the possessor of property."

4. A relative noun, as مَرَرْتُ بِرَجُلٍ بَيْرُوتِيَّ "I passed by a man of Beyrout."

The noun thus qualified must be expressed ; and if it be indefinite, it must be limited to one individual, as in the foregoing example.

The verbal noun is sometimes used as a descriptive, as مَرَرْتُ بِرَجُلٍ عَدْلٍ "I passed by a just man;" but this is for ذِي عَدْلٍ "a possessor of justice," and must stand by itself and be masculine, as though it had ذُو prefixed ; see p. 208 (123).

A sentence consisting of subject and predicate may stand for the descriptive, as جَاءَنِي رَجُلٌ أَبَوْهُ قَائِمٌ "I passed a man (whose) father is standing." Or consisting of a verb and its object, as مَرَرْتُ بِرَجُلٍ يُحِبُّ الْعِلْمَ "I passed by a man who loves knowledge."

So too an adverb or a preposition and its case, as
 أَعْجَبَنِي رَجُلٌ عِنْدَكَ أَوْ فِي الدَّارِ "I like a man with you" or
 "in the house."

CONCORDANCE OF THE DESCRIPTIVE AND THE NOUN.

(171). When the descriptive applies to the noun itself, it follows it in gender, number, and case, and in taking the article or not, as the case may be, as

جَاءَ الرَّجُلُ الْفَاضِلُ "The accomplished man came."

رَأَيْتُ رَجُلَيْنِ فَاضِلَيْنِ "I saw two accomplished men."

مَرَرْتُ بِامْرَأَةٍ فَاضِلَةٍ "I passed by an accomplished woman."

When the descriptive applies to something connected with the noun, it follows the preceding noun in number and case, and in taking the article; but in gender and person it agrees with what follows, according to the rules given for the concord of the verb and agent, see p. 178 (100), as

جَاءَ الرَّجُلُ الْفَاضِلُ أَبَوُهُ أَوْ آبَاؤُهُ

"The man came whose father is—or whose two parents, or parents are—accomplished."

جَاءَ الرَّجُلُ الْفَاضِلَةُ ابْنَتُهُ أَوْ ابْنَاتُهُ

"The man came whose daughter is—or whose two, or daughters are—accomplished."

In these cases the singular or the broken plural may be used at pleasure, as مَرَرْتُ بِرَجُلٍ كَرِيمٍ أَبَاؤُهُ أَوْ كِرَامُ آبَاؤُهُ "I passed by a man whose parents are generous." In short, the descriptive in these and in similar examples is considered in every way equivalent to a verb, see p. 228 (138).

2. SIMPLE APPPOSITION.

(172). Simple apposition is of two kinds, grammatical and logical. The first is when two words are joined by a simple conjunction, as

جَاءَنِي زَيْدٌ وَعَمْرُو "Zeid and Amr came to me."

مَنْ يَقُمْ وَيَذْهَبُ أَكْرَمُهُ "Whosoever gets up and goes I will honour him."

If the first word be a pronoun forming part of a verbal form, it must be repeated in its detached shape, as جِئْتُ أَنَا وَزَيْدٌ "Zeid and I came (*lit.* I came, I and Zeid)," unless a word intervene, in which case it need not be so repeated, as ذَهَبْتُ الْيَوْمَ وَزَيْدٌ "I and Zeid went to-day."

If the first word be a preposition, with its noun, the preposition must be repeated, as

مَرَرْتُ بِكَ وَبَزَيْدٍ "I passed by thee and by Zeid."

الْمَالُ بَيْنِي وَبَيْنَكَ "The property is between me and thee."

If the words thus connected are both verbs, they must agree in tense, as

قَامَ وَقَعَدَ "He rose and sat."

يَقُومُ وَيَقْعُدُ "He rises and sits."

If the first of two words so joined be a participle governing a noun like a verb, the second may be a verb, as

فَالْمَغِيرَاتِ صَبَحًا فَائِرْنَ بِهِ نَقْعًا

"And by the cavalry making incursions on the enemy in the morning, and raising up dust therein."—Kor. c. 3-4.

Similarly a verb used as a noun may have a noun in apposition with it, as in the verse—

يَا رَبِّ بِيضَاءُ مِنَ الْعَوَاهِيحِ أُمِّ صَبِيٍّ قَدْ حَبَّ وَدَارِجٍ

“Oh! many a fair one of the tribe of el-Awáhiij, mother of a boy who has crawled and is beginning to walk.”

where *قَدْ حَبَّ* is equivalent to a participle.

PARTICLES EMPLOYED IN FORMING THE APPPOSITION.

(173). The particles employed in forming the apposition are—

وَ “and,” implying simple conjunction, as *زَيْدٌ وَعَمْرُو*
“Zeid and ‘Amr.”

فَ “and,” implying sequence or consequence, as
قَامَ زَيْدٌ فَعَمْرُو “Zeid rose and ‘Amr.”

ثُمَّ “then,” implying progressive series, as *جَاءَ زَيْدٌ ثُمَّ عَمْرُو*
“Zeid came and then ‘Amr.”

حَتَّى “even to,” implying limited progression, as
مَاتَ النَّاسُ حَتَّى الْأَنْبِيَاءِ “The people died, even to the Prophets.”
قَدِمَ الْحُجَّاجُ حَتَّى الْمَشَاةِ “The pilgrims arrived, even to those walking on foot.”

أَوْ “or,” implying simple disjunction, as *جَاءَ زَيْدٌ أَوْ عَمْرُو*
“Zeid or ‘Amr came.”

أَمْ “or” (after “whether”), as *أَعْنَدَكَ زَيْدٌ أَمْ عَمْرُو* “is Zeid or ‘Amr with you?”

إِمَّا “either,” as *وَتَعَلَّمَ إِمَّا فِقْهًا وَإِمَّا نَحْوًا* “and he learned either law or grammar.”

لَا “not,” implying simple negation, as *جَاءَ زَيْدٌ لَا عَمْرُو*
“Zeid came—not ‘Amr.”

جَآءَنِى زَيْدٌ بَلْ عَمْرٌو “nay,” “or rather,” alternative, as
 “Zeid came to me—nay rather ‘Amr.’”

لَكِنْ “but,” as

جَآءَنِى زَيْدٌ لَكِنْ عَمْرٌو لَمْ يَجِىْ “Zeid came to me, but ‘Amr’ did not come.”

مَا جَآءَنِى زَيْدٌ لَكِنْ عَمْرٌو قَدْ جَآءَ “Zeid came not to me, but ‘Amr’ has come.”

3. CORROBORATION.

(174). The corroborative apposition takes place either in (1) the words, or (2) the sense. The first consists of simple repetition by way of emphasising the word itself, as

جَآءَنِى زَيْدٌ زَيْدٌ “Zeid, Zeid came to me.”

ضَرَبَ ضَرَبَ زَيْدٌ “Zeid struck, struck.”

نَعَمْ نَعَمْ “Yes, yes!”

Or it is the use of synonyms, as

جَآءَ لَيْثٌ أَسَدٌ “A lion, a lion came.”

جَلَسَ قَعَدَ زَيْدٌ “Zeid sat, sat down.”

نَعَمْ جَوَابٌ “Yes, certainly!”

Or it is the repetition of a clause, as زَيْدٌ قَائِمٌ زَيْدٌ قَائِمٌ
 “Zeid is standing, Zeid is standing.”

If it be required to repeat the affixed pronoun, the word to which it is affixed must also be repeated, as مَرَرْتُ بِكَ بِكَ “I passed by thee, by thee” [not بِكَكَ].

It may, however, be repeated separately in its nominative form, as مَرَرْتُ بِكَ أَنْتَ “I passed by thee—thee.” So, too, the initiative إِنَّ cannot be repeated without its noun, as إِنَّ زَيْدًا إِنَّ زَيْدًا “verily Zeid” [not زَيْدًا زَيْدًا].

If the pronoun be inseparable from the verb or preposition, etc., it must be repeated in its detached form, as

ضَرَبْتَ أَنْتَ "Thou hast struck—thou."

ضَرَبْتَنِي أَنَا "Thou hast struck me—me."

مَرَرْتُ بِهِ هُوَ "I passed by him—him."

In one case a verb in the third person singular has the corroborative detached pronoun following it in the first person, namely, after the particle of restriction إِنَّمَا, as إِنَّمَا قَامَ أَنَا "no one got up but me."

أَنَا الَّذِي أَرْزُقُ الْحَامِي الذِّمَامَ وَإِنَّمَا يُدَافِعُ عَنْ أَحْسَابِهِمْ أَنَا أَوْ مِثْلِي

"I am he who provides them with livelihood, and who defends their rights; and none but I or the like of me protect their honour."

By the "apposition of corroboration" which takes place in the sense is meant such expressions as "he himself," "they—all of them," and the like, which are expressed in Arabic as follows: my—thy—him—her—its—self; our—your—their—selves, are rendered by the words نَفْسٌ "self" or "soul," and عَيْنٌ "eye" or "essence," with the affixed pronouns. نَفْسٌ agrees in number with the noun, as

MASCULINE.

زَيْدٌ نَفْسُهُ	جَاءَنِي	Zeid himself	} came to me.
الزَّيْدَانِ أَنْفُسُهُمَا		The two Zeids themselves	
الزَّيْدُونَ أَنْفُسَهُمْ		The Zeids themselves	

FEMININE.

هِنْدٌ نَفْسُهَا	جَاءَتْ	Hind herself	} came.
الْهِنْدَانِ أَنْفُسُهُمَا		The two Hinds themselves	
الْهِنْدَاتُ أَنْفُسَهُنَّ		The Hinds themselves	

عَيْن is used in the singular only, as

الزیدون عینهم "The Zeids themselves."

الهندات عینهن "The Hinds themselves."

We may also say بِنَفْسِهِ "in propria personā," as جَاءَ زَيْدٌ بِنَفْسِهِ "Zeid came in propria personā," and so on.

"All of them" is expressed either by the word كُلُّ "all," with the affixed pronoun and agreeing with the noun in gender and number, or by the word أَجْمَعُ "altogether," employed separately; "both of them," by the dual word كِلَانِ, fem. كِلْتَانِ, construed in the same manner as كُلُّ, as

جَاءَ الْقَوْمُ كُلُّهُمْ "The people came, all of them."

جَاءَ الرَّجُلَانِ كِلَاهُمَا "The two men came, both of them."

مَرَرْتُ بِالْمَرْأَتَيْنِ كِلْتَيْهِمَا "I passed by the two women, both of them."

(The word كُلُّ is often used to express thoroughness, as هُوَ أَعْلَمُ كُلُّ أَعْلَامٍ "he is a thoroughly learned man.")

لَقِيتُ الْجَيْشَ أَجْمَعُ "I met the army all-together."

وَعَلَى آلِهِ أَجْمَعِينَ "And on his family altogether."

If it be necessary to repeat the pronoun affixed to نَفْسٌ or عَيْنٌ "self," it is to be repeated in the nominative detached form, and placed first, as

ضَرَبْتَ أَنْتَ بِنَفْسِكَ "Thou thyself didst strike."

ضَرَبَ هُوَ عَيْنَهُ "He himself struck."

In short the words نَفْسٌ = "self," أَنْفُسٌ = "selves," كُلُّ = "all," أَجْمَعُ = "altogether," are used in almost the same manner in Arabic as in English.

“Each other,” “one another,” are expressed by ^{بَعْضُ} “a portion,” repeated for each of the two parties to the mutual action, as

^{إِهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ} “Go down, enemies to each other.”
^{تِلْكَ الرِّسَالُ فَضَّلْنَاهُمْ بَعْضَهُمْ عَلَى بَعْضٍ} “To those prophets have we given pre-eminence, one of them over another.”

4. APPPOSITION OF SUBSTITUTION.

(175). This is of four kinds:

1. Simple substitution of one word for another conformable to it in meaning, as ^{جَاءَ أَخُوكَ زَيْدٌ} “Zeid, your brother, came.”

2. Substitution to correct a statement respecting the whole of a thing, and to imply that a part only was meant, as ^{أَكَلْتُ الرِّغِيفَ ثُلُثَهُ أَوْ نِصْفَهُ أَوْ أَكْثَرَهُ} “I eat the loaf—a third of it—half of it—most of it.”

3. Substitution of a word or phrase to correct a statement respecting a person or thing, and to imply that it is not the person himself or thing itself, but something connected with him or it which is meant, as

^{أَعْجَبَنِي زَيْدٌ عِلْمُهُ - حَسَنُهُ - كَلَامُهُ} “I like Zeid—his knowledge—beauty—speech,” etc.

^{سَلَبَ زَيْدٌ فَرَسَهُ أَوْ ثَوْبَهُ} “Zeid was plundered—his mare—his garment.”

4. Substitution of a word or phrase to correct a *lapsus linguae*, or a statement erroneously made through want of reflection, as ^{رَكِبْتُ الْفَرَسَ النَّاقَةَ} “I rode the horse—the she-camel.”

5. EXPLANATORY APPPOSITION.

(176). Explanatory apposition defines more particularly something that has gone before, as

جَاءَ صَاحِبُكَ زَيْدٌ "Your friend Zeid came."

أَنَا الضَّارِبُ الرَّجُلِ زَيْدٌ "I am the beater of the man Zeid,"

—see p. 202 (116).

In these two examples the word "Zeid" is said to be in explanatory apposition, عَطْفُ الْبَيَانِ.

A noun (substantive or adjective) in apposition to a vocative, may be put either in the subjective or objective; unless it be followed by another noun in a state of construction with it, in which case it must be put in the objective, as

يَا مُحَمَّدُ النَّبِيُّ "Oh! Mohammed, the Prophet."

يَا زَيْدُ الْعَاقِلُ "Oh! Zeid, the intelligent."

يَا إِبْرَاهِيمُ خَلِيلُ اللَّهِ "Oh! Abraham, the friend of God."

يَا رَجُلُ ابْنِ أَخِي "Oh! man, son of my brother."

Note.—If the word *ibn* occur between two proper names, and consequently lose its *alif*, see p. 12, (11) 3, the noun to which it is in apposition may be pointed with either *dhammah* or *fethah*, as *ya Zaydu bni Amr*, O! Zeid, the son of 'Amr."

ADMIRATION.

(177). There are many forms of expressing admiration in Arabic, as

لِلَّهِ دَرَّةٌ فَارِسًا "God bless him² for a horseman!" = "what a fine horseman!"

وَاهَا لِسَلَمَى ثُمَّ وَاهَا "Bravo! Selma! bravo! bravo!"

Such as these are of course irregular; but there are

¹ See p. 60, end of note 2.

² See note, p. 194.

two forms which may be derived regularly from any verb, viz. (1) مَا أَفْعَلُ, and (2) أَفْعَلٌ بِهِ.

(1) مَا أَفْعَلُ takes the accusative of the thing admired, as

مَا أَحْسَنَ زَيْدًا "How handsome is Zeid!"

مَا أَحْسَنَهُ "How handsome he is!"

(2) أَفْعَلٌ بِهِ governs the thing admired in the genitive by the preposition بِ, as

أَحْسَنُ زَيْدٍ "How handsome is Zeid!"

أَكْرَمُ بِهِ "How noble he is!"

The thing admired must immediately follow the forms مَا أَفْعَلُ and أَفْعَلٌ بِهِ, and cannot occur in any other position in the sentence.

The thing admired need not be expressed with مَا أَفْعَلُ if it be already sufficiently obvious from the context, as

أَرَى أُمَّ عَمْرٍو دُمْعَهَا قَدْ تَحَدَّرَا بَكَاءً عَلَى عَمْرٍو وَمَا كَانَ أَصْبَرًا

"I see Umm 'Amr, her tears pour down, weeping for 'Amr; and how patient she used to be!"

where وَمَا كَانَ أَصْبَرًا stands for مَا كَانَ أَصْبَرَهَا; the thing admired, in this case the pronoun هَا being sufficiently obvious, although not expressed.

The complement may be a proposition introduced by أَنْ or مَا, as

خَلِيلَيَّ مَا أَحْرَى بِذِي اللَّبِّ أَنْ يَرَى صَبُورًا الْحِ

"Oh, my two friends, *how fit* is it for a man of intellect *that* he should seem patient!" etc.

SECTION III.—THE PARTICLES AND INDECLINABLE WORDS.

PARTICLES.

(178). In addition to the particles already treated of in the course of this work, there are some others which it will be necessary to indicate. Of these the following are the most important :

لَوْ used in conditional sentences, and followed by لَ in the complement, as لَوْ جَاءَ زَيْدٌ لَأَكْرَمْتُهُ "if Zeid had come, I would have honoured him."

أَمَّا "as for," as أَمَّا زَيْدٌ فَمُتَّطِلٌّ "as for Zeid, (he is) going away;" see p. 166 (87).

This last is chiefly used to introduce a subject, as in the phrase with which, after the formal exordium, most books commence, viz. أَمَّا بَعْدُ *lit.* "as for after," *i.e.* "after praising God," etc.

أَ interrogative, as

أَقَامَ زَيْدٌ "Did Zeid stand up?"

أَزِيدُ قَائِمٌ "Is Zeid standing?"

When an alternative follows, it is introduced by أَمْ, as

أَدَبَسَ فِي الْإِنَاءِ أَمْ عَسَلٌ "Is it *dibs* (syrup of raisins) in the vessel or honey?"

أَفِي الصَّخَابِيَةِ دَبْسُكَ أَمْ فِي الزَّرَقِ "Is your *dibs* in the jar or in the leathern bottle?"

هَلْ asks a direct question, and is never used in alternative questions, as

هَلْ قَامَ زَيْدٌ "Did Zeid stand up?"
 هَلْ عَمِرُو قَائِمٌ "Is 'Amr standing?"

If used with the aorist, هَلْ gives it a future sense.

نَعَمْ "Yes."	أَجَلٌ "Yes."
بَلَى "Oh, yes; certainly!"	جَمِيرٌ "Just so."
إِى "Yes"—used only with inter- rogatives or oaths, اِى وَاللّٰهِ	إِنَّ "Verily."
"Yes, by God!" ¹	أَلَا "Is not?" (before a vocative).
	أَمَّا "Is not?" (before an oath).

The two last are also used in solemnly opening a discourse; أَلَا is also employed in making a petition.

هَآ "Hulloa!" When this is used with the demonstrative pronoun ذَا, the detached form of the pronoun often intervenes, as

هَآ هُوَ ذَا "Ho! that one there."
 هَآ أَنْتَ ذَا "Ho! you there."

هَلَّا } are used with the future tense to excite or encourage
 أَلَّا } to the performance of an action; when used with
 لَوْلَا } the past tense, they imply blame or reproach for
 لَوْمًا } having neglected it.

CERTAIN ADVERBS OF TIME AND PLACE.

(179). حَيْثُ signifies "where," and is generally joined to a sentence.

أَيْنَ is an interrogative of place.

¹ In Egypt أَيُّو is commonly used for نَعَمْ "yes!" and in Syria and elsewhere اِى is frequently prefixed to نَعَمْ: thus, اِى نَعَمْ "yes!" اِى وَاللّٰهِ is also used, especially by Turks, as equivalent to our "farewell," on formally taking leave of any one.

لَدَى or لَدَيْ signifies "near" = عِنْدَ.

لَدَيْ becomes لَدَى with the affixed pronoun, as لَدَيْهِ.

[*Note*.—لَدَى governs its noun in the genitive, with the sole exception of عُدُوَّة, which it governs in the accusative.]

أَمْسٍ "yesterday," but it means any day that is past. If it is in construction with any other word, it is declinable as an ordinary noun.

فَطَّ "at all," used with a negative, and referring to past time, as مَا رَأَيْتُهُ فَطَّ "I have not seen him at all."

عَوَّضَ (all three terminations being recognized) signifies "ever;" it is used with the negative, and refers to future time. If it be placed in construction with another word, it is declined, as عَوَّضَ الْكَافِرِينَ "for ever and ever."

إِذْ ذَاكَ "then (when it was so)" since, مِنْ إِذْ = مَدْ and مُنْذُ "then," يَوْمَئِذٍ "on that day."

إِذَا "when," refers to future time even when joined with the preterite tense, as إِذَا كُنْتَ "when you are, or shall be...."

لَمَّا "when," requires a complement, as لَمَّا رَأَيْتُهُ قَامَ "and when I saw him, he rose."

إِذْ "when," refers to past time.

أَيْنِ "where?" is interrogative or conditional.

أَيَّانَ "when," is interrogative or conditional.

كَيْفَ "how," is interrogative or conditional.

الآنَ "now," refers to present time. This is not properly speaking a particle, but the adverbial accusative of the noun آنَ "time," with the article.

إِذْ and حَيْثُ may have either a nominal or a verbal sentence for their complement, as

- جَاءَ أَبِي إِذَا زَيْدٌ أَمِيرٌ "My father came when Zeid was Emír."
 مَاتَ أَبِي إِذَا وَلِدٌ عُمَرُ "My father died when Omar was born."
 جَلَسْتُ حَيْثُ أَنْتَ جَالِسٌ "I sat where you are sitting."
 حَيْثُ أَقَامَ السُّلْطَانُ أَقْمَتُ "Where the Sultan stays, there will I stay."

Note.—يَوْمٌ, حِينَ, وَقْتُ and سَاعَةٌ imitate the construction of إِذَا, as

- هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقَهُمْ "This is the day when their sincerity shall profit the sincere."
 حِينَ أَتَتْ مَنْزِلَهَا "When she came to her house."
 مِنْ يَوْمٍ حَدَّثَنِي "Since the day he spoke to me."

أَيَّ "that is," is used especially to introduce a comment upon or explanation of a difficult word, *e.g.* هَذَا عَسْجَدٌ أَيْ ذَهَبٌ "this is 'asjad, i.e. gold."

سَوْفَ and سَوَّى are used with the aorist of verbs to impart a distinctly future sense, سَوَّى being the more emphatic of the two.

قَدْ with the aorist expresses hope, it may be rendered in English by "I suppose," as قَدْ يَقْدُمُ الْمَسَافِرُ "the traveller is approaching, I suppose." Like its English equivalent, it is used ironically, as قَدْ يَصْدُقُ الْكَذُوبُ "a liar will speak the truth, I suppose." With the preterite it implies the accomplishment of an expected action, as

- قَدْ رَكِبَ الْأَمِيرُ "The Emír is mounted" (said to people who are expecting his coming).
 جَاءَ زَيْدٌ وَقَدْ رَكِبَ "Zeid came—he was riding too."

كَلَّا "certainly not," said to one who tells you to do a thing, or makes an assertion.

PLEONASTIC PARTICLES.

(180). Pleonastic particles are:

ب after لَيْسَ "it is not."

ل "to" is sometimes, though rarely, so used, as
شَكَرْتُ لَهُ.

مَا with وَ in such sentences as مَا أَشْرَكْنَا نَحْنُ وَلَا آبَاؤُنَا
"we have never been polytheists, neither we nor our fathers."

مَا in conditional sentences (see p. 175).

مَا after عَنْ and مِنْ, in which case it does not prevent them from governing the genitive as before.

مَا after رَبِّ, see p. 197 (111).

مَا after كَمَا, as كَمَا "like what" = "as."

[Note.—In فِيمَا "whilst," and كُلَّمَا "whenever," the مَا and the word to which it is joined should always be written as one word.]

إِنْ after the negative مَا, as مَا إِنْ زَيْدٌ قَائِمٌ "Zeid is not standing," see p. 254.

لَمَّا أَنْ جَاءَ زَيْدٌ جِئْنَا "when that Zeid went we went."

INDECLINABLE WORDS.

(181). Indclinable words, *i.e.* those *which do not change their terminations* to indicate the different cases, are the following:

Particles.

The preterite and imperative of verbs (see p. 26, *note*: the pronominal prefixes and affixes being considered as separate words).

The aorist when followed by the energetic نَ or يَ.

All nouns, when joined to the affixed pronoun of the first person.

The demonstrative pronouns.

The relative pronouns *مَنْ* and *مَا*.

Interjections.

Nouns which serve as verbs; see p. 231 (139).

In addition to the above, which have been already described, there are—

1. Compound expressions.
2. *كِنَايَات* or metonyms.
3. Certain adverbs of time and place.

1. COMPOUND EXPRESSIONS.

(182). 1. The compound numerals from 11 to 19.

جَاءَ أَحَدُ عَشَرَ "Eleven came."
 رَأَيْتُ أَحَدَ عَشَرَ "I saw eleven."
 مَرَرْتُ بِأَحَدِ عَشَرَ "I passed by eleven."

Both portions of the compound are pointed with *fethah* throughout.

إِثْنَا عَشَرَ is however an exception, the first portion being declined as an ordinary dual noun (see p. 158).

2. Compound adverbs of time and place, as

فَلَانٌ يَأْتِينِي صَبَاحٌ وَمَسَاءٌ "So and so comes to me morning and evening."
 (= صَبَاحًا وَمَسَاءً)

هَذَا الشَّرَابُ بَيْنَ بَيْنٍ "This wine is middling."

فَلَانٌ جَارِي بَيْتِ بَيْتٍ "So and so is my next door neighbour"
 (*lit.* house house=house to house).

3. The first portion of compound proper names is indeclinable, as **حَضْرَمَوْتُ**, **بَعْلَبَكْتُ** (see p. 220).

2. كِنَايَاتٌ METONYMS.

(183). These are

1. $\left. \begin{array}{l} \text{كَيْتَ كَيْتَ} \\ \text{ذَيْتَ ذَيْتَ} \end{array} \right\} \text{“So and so.”}$

These are used with or without the conjunction **و**, as

كَانَ مِنَ الْأَمْرِ كَيْتَ وَكَيْتَ “The affair was so and so.”

قُلْتُ لَهُ ذَيْتَ ذَيْتَ “I said to him so and so.”

2. **كَمْ** “how many?”

This is construed either with the adverbial accusative, or with the genitive, with or without **مِنْ**.

$\left. \begin{array}{l} \text{كَمْ دِرْهَمًا} \\ \text{كَمْ دِرْهَمٍ} \\ \text{كَمْ مِنْ دِرْهَمٍ} \end{array} \right\} \text{“How many dirhems?”}$

If it is separated from the noun to which it refers, the latter is always in the accusative, as **كَمْ لِي عَبْدًا** “How many slaves have I?”

3. **كَاثِي** “how many!” The predicate of this is generally a sentence, as in the verse

فَكَاثِي مِنْ أَسَىٰ أَعْبَىٰ الْإِسَىٰ نَالَ لَوْ يَعْنِيهِ قَوْلِي وَكَاتِي

“How many griefs that the physician cannot heal does he suffer! Ah! would that my saying ‘how many,’ could express it!”

4. **كَذَا** “so and so,” “so many,” which always take the accusative, as **عِنْدِي كَذَا دِرْهَمًا** “I have such and such a number of dirhems.”

It may be also repeated with or without the conjunc-

tion, as **مَلَكْتُ كَذَا كَذَا أَوْ كَذَا وَكَذَا دِرْهَمًا** "I had so many dirhems."

3. ADVERBS OF TIME AND PLACE.

(184). Some indeclinable adverbs of place may be used absolutely without a governed noun, and are then pointed with **ـُ** *dhammah*. They are—

قَبْلُ before (of time).	أَمَامُ before, in front (ditto).
بَعْدُ after (ditto).	خَلْفُ behind.
تَحْتُ under.	وَرَاءُ behind.
فَوْقُ above.	دُونُ down.
قُدَّامُ before (of place).	عَلُ up.

غَيْرُ "else," is also sometimes so used, but in this case some such word as **مَا** = "what is," is supposed to be omitted: it occurs after **لَيْسَ** and **لَا**, as **نَبَضْتُ عَشْرَةَ لَا غَيْرَ** and **لَا لَيْسَ** "I caught ten, nothing else."

حَسْبُ "enough," as **يُعْجِبُنِي كَلَامُهُ حَسْبُ** "I like his speech well enough."

The declinable adverbs are sometimes made to govern a sentence, in which case they are pointed with *fethah*, as **حِينَ عَاتَبْتُ الْكَبِيرَ** "the time I reproached old age." If they are followed by anything but a preterite, the declined form is preferred, as **يَوْمَ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ** "the day their truth shall profit the truthful."

مِثْلُ "like," when followed by **أَنَّ** or **مَا**, is pointed with *fethah* and not further declined, as

مِثْلَمَا قَامَ
مِثْلَ أَنْ يَقُومَ
مِثْلَ أَنَّهُ يَقُومَ

قَامْتُ "I rose like he rose,"
 or "like he rises."

SUMMARY OF THE PRINCIPLES OF ARABIC SYNTAX.

(185). If we analyze Arabic sentences by the rules of European syntax, we shall find them full of anomalies. But if we discard our preconceived notions as to the concord of substantive and adjective, nominative case and verb, etc., and look at the question from an Arabic point of view, we shall find them consistent and logical. The following are the principal points of Arabic syntax, to which the attention of the student is directed.

1. Sentences are composed of nouns, verbs, and particles.

2. Arabic nouns are all *concrete*; that is, they are all what we should call substantives, and do not express *abstract* ideas.

3. The verbs contain a pronoun inherent in the form, which is their real agent.

Consequently, in analyzing the sentence جَاءَ زَيْدٌ الْكَرِيمُ "Zeid the generous came," rather than say, as in European languages, that زَيْدٌ is the nominative or agent to the verb جَاءَ, and that الْكَرِيمُ is an adjective agreeing with زَيْدٌ, I should prefer to say that the true explanation is—

جَاءَ "He came" (the agent *he* being contained in the word جَاءَ).

زَيْدٌ "I mean Zeid" (Zeid being the *name* of the agent اِسْمُ الْفَاعِلِ, and therefore in apposition with it).

اَلْكَرِيمُ "The generous one" (also in apposition with the agent or with the name).

4. One noun may define or determine another; such a state of dependence is indicated by the dependent case, as كِتَابُ الرَّجُلِ "the book of the man."

The *indefinite* nature of a noun is expressed by *tenwin*.

The definite nature of a noun by the loss of the *tenwin*; and, if it stand by itself, except it be a proper name, by the addition of the article.

The absence of both *tenwin* and article shows that the noun, unless it be a proper name, is connected with that which immediately follows it.

5. A sentence naturally consists of a subject and predicate, that is, the thing about which we are going to speak, and some statement concerning it, as

SUBJECT.	PREDICATE.
زَيْدٌ قَائِمٌ	"Zeid (is) standing."

Both subject and predicate are put in the subjective case with dhammah.

The simple logical copula "is," is generally omitted; if emphasis be required, the pronoun is used to supply its place, as زَيْدٌ هُوَ قَائِمٌ "Zeid *he* (is) standing."

The predicate may consist of or contain a verb, as زَيْدٌ ضَرَبَ "Zeid struck." This is properly "*He struck*," namely "*Zeid*." The agent "he" being contained in the verb, and the name of such agent being subsequently mentioned for the sake of clearness, hence it follows that the natural order of words is to place the *so-called* agent after the verb.

But if the verb is active or transitive, there must be also an object on which the action falls, as زَيْدٌ عَمَرَ "Zeid struck 'Amr."

The object is put in the objective case with fethah.

If it is neuter or intransitive, further explanation may be needed as to the *state or condition* of the agent, as قَامَ زَيْدٌ مُسْرِعًا "Zeid rose hastily."

State or condition is always expressed by the objective case.

I have said that both subject and predicate are put in the direct case, as in the sentence "Zeid (is) standing," in which the logical copula "is," and a noun or a verb with its true inherent pronominal nominative, form the predicate.

If, however, we wish to express *existence in a state of—* or, *the fact of becoming*, that is, *of assuming a certain condition*—it is clear that by the rule above given, such state must be expressed by the objective case, as

كَانَ زَيْدٌ قَائِمًا "Zeid was standing."

صَارَ زَيْدٌ خَيَّاطًا "Zeid became a tailor."

Hence the rule that كَانَ and similar verbs put the predicate in the objective case.

6. Particles modify the sentence by extending or restricting the action of the verb. Some few, إِنَّ and the like, are exactly the reverse of كَانَ, see p. 248 (154), putting the subject in the objective case, and the predicate in the nominative, thus إِنَّ زَيْدًا لَقَائِمٌ "verily, Zeid is standing." Here the predicate is introduced by a second or subordinate initial particle لَ. The explanation of this seems to be—

إِنَّ I am going to speak of my subject.

زَيْدًا quod "Zeid," i.e. in his condition of Zeid (whence the use of the objective case).

لَقَائِمٌ "Well—(لَ) he is standing" (which last becomes, as it were, a new predicate, and is therefore properly put in the nominative).

These are the principal points which the student should bear in mind. Having mastered these, and made himself familiar with the further details given in the course of the work, he should study some easy native grammar, such as the *Ajrumíyeh*. This he will be able to do without difficulty with the help of the Glossary of technical terms at the end of this book.

PART III.—PROSODY.

SECTION I.—THE METRE.

(186). A knowledge of Prosody is absolutely necessary to the student of Arabic, since it enables him to correct the errors of copyists and printers, and, in this way, to understand passages which would be otherwise obscure.

NOMENCLATURE.

(187). The technical name for prosody is *عِلْمُ الْعُرُوضِ*, the word *عُرُوضٌ* signifying a “pattern” or “standard of comparison.” It is also called *عِلْمُ الْاَخْلِيلِ*, from the name of the inventor of the system.

The Arabs have instituted a fanciful comparison between “a verse of poetry,” *بَيْتٌ شِعْرٍ* (*lit.* “a house of poetry”) and “a tent,” *بَيْتٌ شِعْرٍ*, *lit.* “a house of hair (cloth).”

The parts of the *بَيْتٌ شِعْرٍ* or “verse” are named after those of the *بَيْتٌ شِعْرٍ* or “tent,” thus:—Each of the two hemistichs of which the *بَيْتٌ* is composed is called a *مِصْرَاعٌ* “one of the two flaps which form the folding-door of the tent.” The first of these is called the *مَدْرٌ* or “fore-part,” the second the *عُجْرٌ* or “hind-part.”

Each of the *مِصْرَاعَانِ* consist of “feet,” called *أَجْزَاءٌ* (sing. *جُزْءٌ*) “portions” when spoken of as integral parts

of the verse; but when spoken of in the abstract they are called تَفَاعِيلُ (sing. تَفْعِيلٌ), i.e. "representing the measure by parts of the root فَعَلَ" (see p. 19).

The last foot of the first مِصْرَاعٌ is called the عَرُوضٌ, as it determines the metre; the last foot of the second مِصْرَاعٌ is called the ضَرْبٌ, or "class," and determines to what subdivision of a particular metre the verse belongs.

The opening foot of the verse is called the مَدْرٌ; the first foot of the second مِصْرَاعٌ is called the اِبْتِدَاءٌ, "beginning;" and all the remaining parts are included in the general term حَشْوٌ "stuffing."

The metres are called بُحُورٌ (singular بَحْرٌ). This word means "sea," but in its primary signification it means "extent" or "space," and is applied to the "space" covered by the بَيْتٌ شِعْرِيٌّ, or "tent."

A complete poem in Arabic is called قَصِيدَةٌ; it should contain not less than thirteen or more than one hundred and twenty distichs (بَيْتٌ, pl. أَبْيَاتٌ).

The first two hemistichs مِصْرَاعَانِ rhyme together, and *the same rhyme* is repeated at the end of every second hemistich throughout the poem.

The two rhyming hemistichs with which the poem commences are called the مَطْعٌ "exordium."

A poem without a مَطْعٌ, and consisting of only a few verses, is called قِطْعَةٌ "fragment."

The scansion of a verse, i.e. its resolution into the constituent feet تَفَاعِيلُ, is called تَقْطِيعٌ "cutting up."

ELEMENTS OF WHICH THE FEET ARE COMPOSED.

(188). The elements of which the feet are composed are not, as in Latin prosody, merely long and short syllables, but certain rhythmical sounds or notes; namely,

ARABIC NAME AND SYMBOL.	LATIN NAME AND SYMBOL.
سَبَبٌ خَفِيفٌ تَنَ light chord.	— (hemi-spondeus).
سَبَبٌ ثَقِيلٌ تَنَ heavy chord.	— — (dibrach).
وَدَدٌ مَجْمُوعٌ تَنَنَ undivided bar.	— — (iambus).
وَدَدٌ مَفْرُوقٌ تَانِ divided bar.	— — (trochee).
فَاصِلَةٌ صُغْرَى تَنَنَنَ minor stay.	— — — (anapæst).
فَاصِلَةٌ كُبْرَى تَنَنَنَنَ major stay.	— — — (pyrrichio-iambus).

In the nomenclature of these elements the analogy between the “tent” and the “verse” is kept up; the سَبَبٌ signifying “a tent-rope” or “cord;” the وَدَدٌ “a tent-peg” or “bar;” and the فَوَاصِلُ (sing. فَاصِلَةٌ) the long ropes or “stays” by which the tent is fastened before and behind to steady it against the wind.

Practically there are but four of these elements, as the last two are merely combinations of the first three.

QUANTITY.

(189). The quantity of a syllable or syllables consists in conformity with one of the elements above mentioned: thus the word مِثْرٌ is not spoken of as a long syllable, but as a سَبَبٌ خَفِيفٌ, and is equivalent to تَنَ; again, قَالٌ is not looked upon as consisting of two syllables, one long and one short, but as a تَانٍ = وَدَدٌ مَفْرُوقٌ.

The following are the only anomalies in quantity which occur in Arabic prosody:

1. Letters of prolongation are considered as quiescent, thus فَا, فُو, فَي.

2. *alif maksura* (ي) is also treated as though the ي were a quiescent *alif*, and for prosodial purposes فَي = فَتَا.

3. The ا of اَنَا "I," is short, thus اَنَا = اَنَ.

4. The ُ or ِ of the affixed pronoun is long, اَنْتُمْ, اَنْتُمْ, اَنْتُمْ, اَنْتُمْ; so too the ِ, with which هُمْ, كُمْ, and تُمْ, are pronounced before a *hemzet el-wasl*, is long = هُمُو, etc.

THE NORMAL FEET.

(190). From the elements above spoken of, a certain number of feet are constructed which are called اَرْكَان, or standards. They consist of combinations of the elements represented by a word of the same measure formed from the root فَعَلَ (see p. 19).

NORMAL FEET.	OF WHAT COMPOSED.	ARABIC SYMBOLS.	LATIN SYMBOLS.
فَعُولٌ ¹	وَتَدَ مَجْمُوعٌ + سَبَبٌ خَفِيفٌ	تَنَنْ + تَنْ =	— — —
مَفَاعِيلُنْ	وَتَدَ مَجْمُوعٌ + سَبَبَانِ خَفِيفَانِ	تَنَنْ + تَنْ تَنْ =	— — —
مَفَاعِلُنْ	وَتَدَ مَجْمُوعٌ + فَاصِلَةٌ صَغْرَى	تَنَنْ + تَنَنْ =	— — —
فَاعِلَاتُنْ ²	وَتَدَ مَفْرُوقٌ + سَبَبَانِ خَفِيفَانِ	تَانِ + تَنْ تَنْ =	— — —
فَاعِلُنْ	سَبَبٌ خَفِيفٌ + وِتَدَ مَجْمُوعٌ	تَنْ + تَنَنْ =	— — —
مُسْتَفْعِلُنْ	سَبَبَانِ خَفِيفَانِ + وِتَدَ مَجْمُوعٌ	تَنْ تَنْ + تَنَنْ =	— — —
مُتَفَاعِلُنْ	فَاصِلَةٌ صَغْرَى + وِتَدَ مَجْمُوعٌ	تَنَنْ + تَنَنْ =	— — —
مَفْعُولَاتُ	سَبَبَانِ خَفِيفَانِ + وِتَدَ مَفْرُوقٌ	تَنْ تَنْ + تَانِ =	— — —

¹ The termination نْ represents the *tanwin*, the ن of which, as is explained further on, is always written in noting the scansion of a verse.

² This may also be written فَاعِلَاتُنْ, and regarded as if composed of the following elements : سَبَبٌ خَفِيفٌ + وِتَدَ مَجْمُوعٌ + فَاعِلَاتُنْ = تَنْ + تَنَنْ + تَنْ = — — —

THE CIRCLES.

(191). The various *metres* ^{بُحُور} used by the Arab poets consist of combinations of the eight feet described in the last table. They are fifteen in number, but divide themselves naturally into five groups, each containing a certain number of metres, in all of which the number and consecutive arrangement of the elements are the same; the variety being obtained by beginning on a different element for each metre. In order to exhibit this correspondence, the Arab prosodians write these groups in five circles, which I will give and explain in detail.

THE FIRST CIRCLE ^{دَائِرَةُ الْمُخْتَلَفِ}.

(192). The first circle is called ^{الْمُخْتَلَفِ} "varied," because it is composed of feet of various lengths.

The elements of which it is composed are—

¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 ـــــــ ـــــــ ـــــــ ـــــــ ـــــــ ـــــــ ـــــــ ـــــــ ـــــــ ـــــــ
 تن . تن . تن . تن . تن . تن . تن . تن . تن . تن

Now if these be divided into feet thus,

¹⁰ ⁹ ⁸ ـــــــ ـــــــ ـــــــ تن تن تن	⁷ ⁶ ـــــــ ـــــــ تن تن	⁵ ⁴ ³ ـــــــ ـــــــ ـــــــ تن تن تن	² ¹ ـــــــ ـــــــ تن تن
مفاعيلن	فعولن	مفاعيلن	فعولن

we have the first metre of the circle, viz. الطويل. The second line being obtained by following out the rule laid down of representing each foot by a word of the same *measure* formed from the root ^{فَعَلَ}.

Now, if instead of beginning upon element 1, we begin upon element 2, we shall have a different effect produced, although the *consecutive* arrangement remains the same, thus

1 10 تن تن فَاعِلُنْ	9 8 7 تن تن تن فَاعِلَاتُنْ	6 5 تن تن فَاعِلُنْ	4 3 2 تن تن تن فَاعِلَاتُنْ
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which is the second metre of the circle, viz. *المديد*.

Again, beginning on 4, we have

3 2 تن تن فَاعِلُنْ	1 10 9 تن تن تن مُسْتَفْعِلُنْ	8 7 تن تن فَاعِلُنْ	6 5 4 تن تن تن مُسْتَفْعِلُنْ
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which is the third metre of the first circle, viz. *البسيط*.

Thus we obtain the three metres of the first circle as they are usually represented:

1. *الطويل* فعولنْ مفاعيلنْ فعولنْ مفاعيلنْ
2. *المديد* فاعلاتنْ فاعيلنْ فاعلاتنْ فاعيلنْ
3. *البسيط* مستفعلنْ فاعيلنْ مستفعلنْ فاعيلنْ

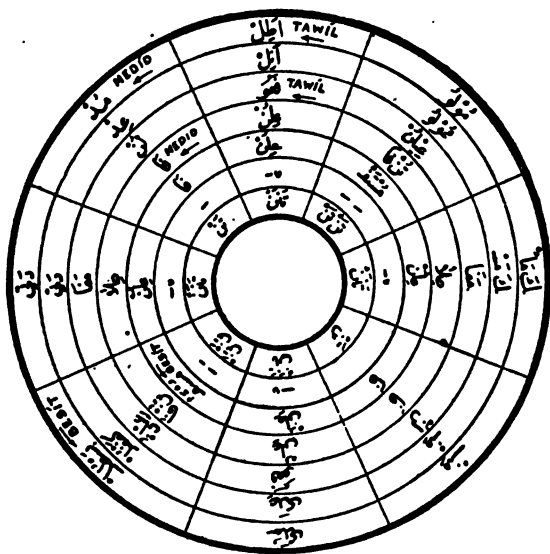
The following verse will serve as a *memoria technica* for the circle:

أَظِلُّ مُدَّتِي بَسْطُ الْمَدَى مِنْكَ مَأْمُولُ
أَنْزِلْ عِدَّتِي كَفُّ الْعِدَى مِنْكَ مَسْئُولُ

By commencing at the word *أَظِلُّ*, which suggests *الطويل*, we have a verse in that measure; commencing with *مُدَّتِي*, which recalls *المديد*, a verse is obtained in the metre of *المديد*; and similarly with *بَسْطُ* for *البسيط*, the verse affording a complete specimen of all three metres with a rhyme for each.

The following diagram of the circle exhibits all the facts I have pointed out in connexion with this part of my subject. The two outer circles contain the *memoria technica* verse, the point at which each metre begins

being indicated. The next three inner circles contain the conventional feet of each metre; the commencements being also noted. The two innermost circles contain the Latin symbols and the Arabic elements.



1ST CIRCLE, دَائِرَةُ الْمَخْتَلِفِ.

Note.—That in selecting a word as the representative of the elements forming any foot, a form must be chosen which actually exists. This is exhibited very clearly in the circle. The same element تَنْن, being represented by فَعُو, when beginning the foot تَنْن = فَعُولُن, but when it ends a foot, as تَنْن = فَاعِلُن, it is represented by عِلُن, because no form of the root فَعَل could end in فَعُو.

THE SECOND CIRCLE دَائِرَةُ الْمُتَوَلِّفِ.

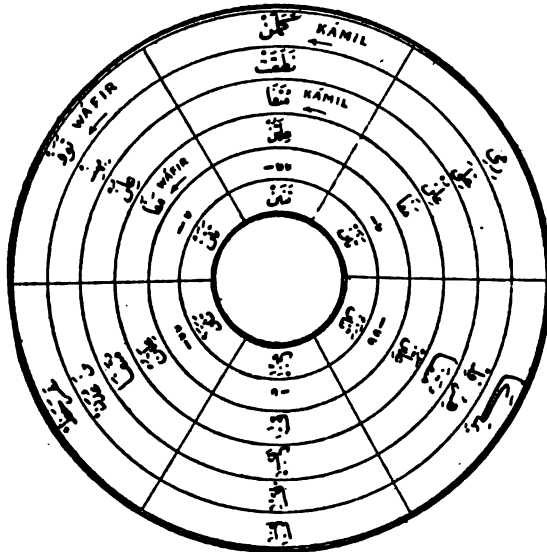
(193). The second circle is called الْمُتَوَلِّفِ "agreeing," because all its feet agree in length, consisting of seven letters each. It contains two metres, viz.:

مُتَفَاعِلِينَ مُتَفَاعِلِينَ مُتَفَاعِلِينَ الْكَامِلُ
مَفَاعِلَتَيْنِ مَفَاعِلَتَيْنِ مَفَاعِلَتَيْنِ الْوَاقِرُ

The *memoria technica* for which is :

كَمَلًا تَوَفَّرَ حَظُنَا بِمَكَّارِمٍ
نَطَلَّتْ بَيْنَ عِدَى نَجَاحِرُ فِي الْقَلَى

The following diagram explains the formation of the feet and metres :



2ND CIRCLE, دَائِرَةُ الْمُؤْتَلَفِ.

THE THIRD CIRCLE دَائِرَةُ الْمُجْتَلَبِ.

(194). The third circle is called الْمُجْتَلَبُ "brought on," because its feet are "brought on" from the first circle. It contains three metres, viz.:

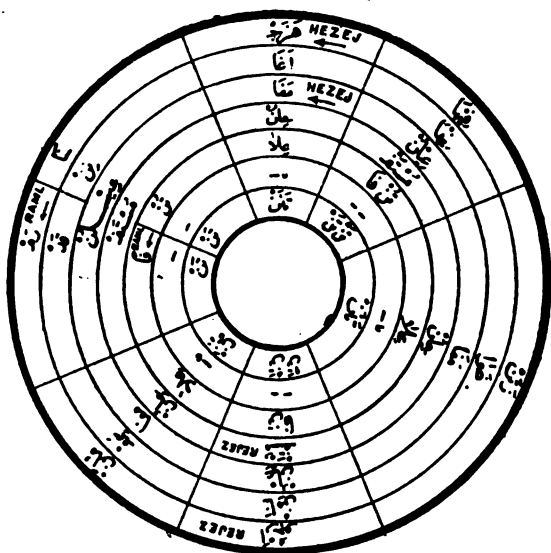
مَفَاعِلِينَ مَفَاعِلِينَ مَفَاعِلِينَ الْهَزَجُ

مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ
الرَّجْزُ
فَاعِلَاتُنْ فَاعِلَاتُنْ فَاعِلَاتُنْ
الرَّمْلُ

And the *memoria technica* is:

هَزَجْنَا، وَمَلَأْ أَرْجُوزَةً فِيهَا
أَغَانٍ قَدْ سَمِعْنَا مِنْ غَوَانِيهَا

The following diagram shows the analysis of the circle :



3RD CIRCLE, دَائِرَةُ الْمَجْتَلِبِ.

THE FOURTH CIRCLE دائِرة المَشْتَبِه.

(195). The fourth circle is called *المُشْتَبِه* "the intricate," from the intricate nature of its metres, which are six in number, viz. :

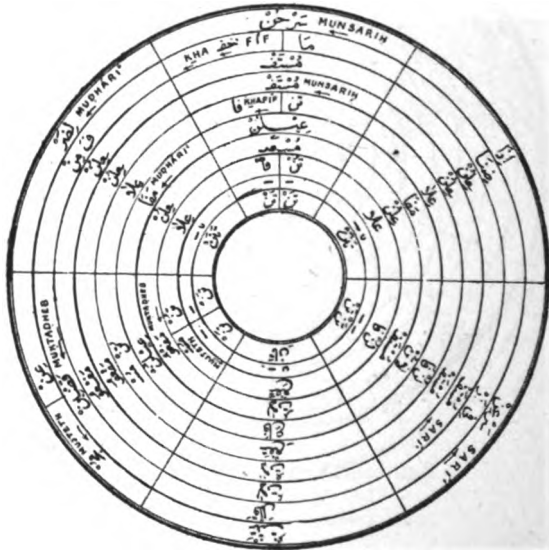
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ
السَّيْرُ السَّيْرُ السَّيْرُ
الْمُنْسَرَجُ الْمُنْسَرَجُ الْمُنْسَرَجُ

الْخَفِيفُ	فَاعِلَاتِنِ مُسْتَفْعِلُنِ فَاعِلَاتِنِ
المَصَارِعُ	مَفَاعِيلُنِ فَاعِلَاتِنِ مَفَاعِيلُنِ
المَقْصُوبُ	مَفْعُولَاتِ مُسْتَفْعِلُنِ مُسْتَفْعِلُنِ
المَجْمُوعُ	مُسْتَفْعِلُنِ فَاعِلَاتِنِ فَاعِلَاتِنِ

The *memoria technica* is:

سَرَحٌ لِضَرْعٍ مُجْمَعٌ سَرِعٌ إِذَا
مَا خَفَّ مِنْ قَضَبٍ قَلَّ فِي أَرْضِنَا

The following diagram shows the analysis of the circle:



4TH CIRCLE, *دائرة المشتبه*.

THE FIFTH CIRCLE *دائرة المتفق*.

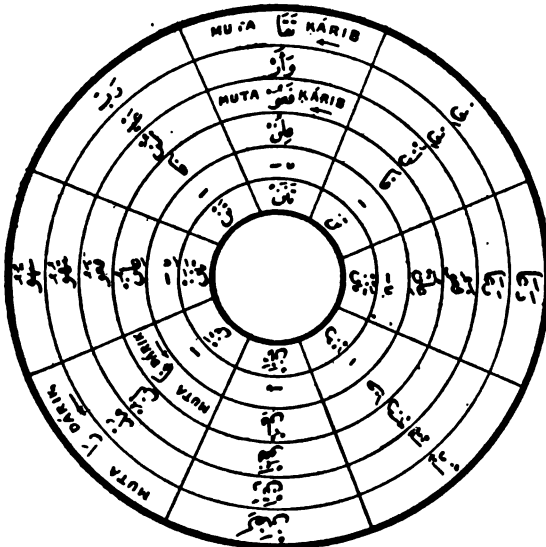
(196). The fifth circle is called *المتفق* "harmonious," because its feet all harmonize in length; it contains two metres, viz. :

فَعُولٌ فَعُولٌ فَعُولٌ فَعُولٌ المَتَقَارِبُ
فَاعِلٌ فَاعِلٌ فَاعِلٌ فَاعِلٌ (الرَّاكِصُ) or المَتَدَارِكُ

And the *memoria technica* is:

تَقَارِبُهُ رَاكِصًا إِذَا دَعَانِي
وَارَعِيتهُ مَدَّةً إِذَا رَعَانِي

The following diagram shows the analysis of the circle :



دَائِرَةُ الْمَتَقَارِبِ، 5TH CIRCLE.

SCANSION.

(197). *Note*.—In representing the scansion of a verse, the words must be written as they are pronounced. The $\bar{\text{آ}}$ being omitted, and تَشْدِيدٌ and تَنْوِينٌ being written in full, thus—

أَلَا يَا أَسْلَمَى ذَاتَ الدِّمَالِيَجِ وَالْعِقْدِ
وَذَاتِ الثَّنَايَا الْغَرِّ وَالْفَاحِمِ الْجَعْدِ

is represented in scansion as follows :

جَوْلَعْدَى	دِمَالِيَجِ	لَمَى ذَاتَدَ	الْأَيْسَ
مَفَاعِيلُنْ	فَعُولُنْ	مَفَاعِيلُنْ	فَعُولُنْ
تَنَن تَن تَن	تَنَن تَن	تَنَن تَن تَن	تَنَن تَن
— — —	— — —	— — —	— — —
حَمْلَجَعْدَى	رَوْلَفَا	ثَنَايَلْغَرِّ	وَذَاتُثْ
مَفَاعِيلُنْ	فَعُولُنْ	مَفَاعِيلُنْ	فَعُولُنْ
تَنَن تَن تَن	تَنَن تَن	تَنَن تَن تَن	تَنَن تَن
— — —	— — —	— — —	— — —

For the same reason the words employed to represent the feet or combinations of the elements are written مَفَاعِيلٌ, فَعُولٌ, etc., and not مُفَاعِلٌ, فَعُولٌ.

VARIATIONS OF THE PRIMITIVE FEET.

(198). The variations to which the feet are subject are of two kinds, زُحَافٌ "Deviation," and عِلَّةٌ "Defect."

1. الزُّحَافُ DEVIATION.

(199). Deviation is either simple or compound.

(a.) الزُّحَافُ الْمُنْفَرِدُ SIMPLE DEVIATION.

حَسْبُ is the suppression of the second letter of a foot when it is quiescent, i.e. without a vowel; as the ه in مُسْتَقْبَلُنْ, which then becomes مُتَقَبِّلُنْ, and is changed

by the rule given in p. 297, *Note*, to مُفَاعِلُنْ; or as the ا in فَاعِلُنْ, which then becomes فَعِلُنْ.

وَقَصَّ is the suppression of the second letter of a foot with its vowel, as the ا of مُتَفَاعِلُنْ, which then becomes مُفَاعِلُنْ.

إِضْمَارٌ is making the second letter of a foot quiescent when it has a vowel, as the ا of مُتَفَاعِلُنْ, which becomes مُتَفَاعِلُنْ, and by p. 297, *Note*, مُسْتَفْعِلُنْ.

طَيَّ is the suppression of the fourth letter of a foot when it is quiescent, as the ا of مُسْتَفْعِلُنْ, which then becomes مُفْتَعِلُنْ, and is changed into مُفْتَعِلُنْ.

قَبَضَ is the suppression of the fifth letter of a foot when quiescent, as the ن of فَعُولُنْ, which becomes فَعُولُنْ; or of the ي of مَفَاعِيلُنْ, which becomes مَفَاعِلُنْ.

عَقَلَ is the suppression of the fifth letter of a foot when it has a vowel, as the ا of مَفَاعِيلُنْ, which then becomes مَفَاعِلُنْ, and is changed by p. 297, *Note*, into مَفَاعِلُنْ.

عَضَبَ is making quiescent the fifth letter of a foot, when this has a vowel, as the ا of مَفَاعِيلُنْ, becoming مَفَاعِلُنْ, and subsequently مَفَاعِلُنْ, by p. 297, *Note*.

كَفَّ is the suppression of the seventh letter of a foot when it is quiescent, as the ن of فَاعِلَاتُنْ, which becomes مُسْفَعِلُنْ; or the ن in مُسْتَفْعِلُنْ becoming مُسْفَعِلُنْ.

Note.—These modifications can only occur in a سَبَب or “chord,” as تَن or تَن; we cannot, for instance, apply the خَبَسَ to the foot فَاعِلَاتُنْ, because the second letter ا, although considered as quiescent, is part of a وَدَد or “bar” تَاب; nor can we apply the كَفَّ to the foot مُسْتَفْعِلُنْ, because, although the seventh letter ن is quiescent, it is part of a وَدَد, تَن.

(b.) **الزَّجَافُ الْمَزْدُوجُ** COMPOUND DEVIATION.

خَبْنٌ is the occurrence in one and the same foot of **خَبْنٌ** and **طَى**; as the suppression of the **س** of **مُسْتَعْلَنٌ** by **خَبْنٌ**, and of the **ا** by **طَى**, leaving **مُتَعْلَنٌ**, or, by p. 297, *Note*, **فَعْلَتَنٌ**.

خَزْلٌ is the concurrence of **إِضْمَارٌ** and **طَى**; as the suppression of the **ا** of **مُتَفَاعِلُنٌ** by **إِضْمَارٌ**, and of the **ا** by **طَى**, leaving **مُتَعْلِنٌ** = **مُفْتَعِلُنٌ**.

شَكْلٌ is the concurrence of **خَبْنٌ** and **كَفٌ**, as the suppression of the **س** of **مُسْتَقِعٌ لُنٌ** by **خَبْنٌ**, and of the **ن** by **كَفٌ**, leaving **مُتَفَعِلٌ**; or of the **ا** and **ن** of **فَاعِلَاتُنٌ**, leaving **فَعِلَاتٌ**.

نَقَصٌ is the concurrence of **عَصَبٌ** and **كَفٌ**, as rendering the **ا** of **مُفَاعِلَتُنٌ** quiescent by **عَصَبٌ**, and suppressing the **ن** by **كَفٌ**, leaving **مُفَاعِلٌ** = **مُفَاعِلٌ**.

2. **الْعِلَّةُ** DEFECT.

(200). The **عِلَّةُ** consists either in adding to or taking from a foot. Amongst the former are—

وَدَدٌ مَجْمُوعٌ (**تَنٌ**) **سَبَبٌ خَفِيفٌ** which is adding a **خَفِيفٌ** at the end of a foot, as adding **تَنٌ** to **مُتَفَاعِلُنٌ**, which becomes **مُتَفَاعِلَاتُنٌ** = **مُتَفَاعِلَاتُنٌ**, by p. 297, *Note*.

وَدَدٌ مَجْمُوعٌ **تَذْيِيلٌ** is adding a quiescent letter to a **مَجْمُوعٌ** at the end of a foot, as **نٌ** to **مُتَفَاعِلُنٌ**, which becomes **مُتَفَاعِلَتُنٌ** = **مُتَفَاعِلَتُنٌ**.

سَبَبٌ خَفِيفٌ **تَسْيِيعٌ** is the addition of a quiescent letter to a **خَفِيفٌ** at the end of a foot; as the addition of **نٌ** to **تُنٌ** at the end of **فَاعِلَاتُنٌ**, which then becomes **فَاعِلَاتَتُنٌ** = **فَاعِلَاتَانٌ**.

Those which are formed by taking away from the foot are—

حَذْفٌ which is the suppression of a **سَبَبٌ خَفِيفٌ** at the end of a foot, as of the **لُنْ** in **مَفَاعِلُنْ** becoming **مَفَاعِي** = **فَاعِلُنْ**; or **تُنْ** in **فَاعِلَاتُنْ**, which becomes **فَاعِلَا** = **فَاعِلُنْ**.

قَطْفٌ is suppressing a **سَبَبٌ خَفِيفٌ** at the end of a foot, and making the previous consonant quiescent; as the suppression of **تُنْ** from **مَفَاعِلَاتُنْ** and making the **ل** quiescent, the foot then becoming **مَفَاعِلٌ** = **فَعُولُنْ**.

قَصْرٌ is the suppression of the second letter of a **سَبَبٌ خَفِيفٌ** at the end of a foot, making the remaining letter quiescent; as the suppression of the **ن** and making the **ل** quiescent in **مَفَاعِلُنْ**, which becomes **مَفَاعِيلٌ**; or similarly in **فَعُولُنْ**, which becomes **فَعُولٌ**.

قُطْعٌ is the suppression of the last letter of a **وَدَدٌ مَجْمُوعٌ** at the end of a foot, at the same time making the preceding letter quiescent; as the removal of the **ن** and making the **ل** quiescent in **مُسْتَفْعِلُنْ**, which then becomes **مَفْعُولُنْ** = **مُسْتَفْعِلٌ**.

تَشْعِيبٌ is the suppression of one of the two moveable letters of the **وَدَدٌ مَجْمُوعٌ** in **فَاعِلَاتُنْ**, which becomes **فَاعَاتُنْ** or **فَالَاتُنْ** (according as the **ء** or **ل** of **عِلَا** is removed) = **مَفْعُولُنْ**.

حَذْ is the suppression of the entire **وَدَدٌ مَجْمُوعٌ** from the end of a foot, as of the **عِلُنْ** from **مُتَفَاعِلُنْ**, which becomes **فَعِلُنْ** = **مُتَفَا**.

صَلَمٌ is the suppression of a **وَدَدٌ مَقْرُوءٌ** from the end of a foot, as of the **لَاتٌ** from **مَفْعُولَاتٌ**, which becomes **فَعُولُنْ** = **مَفْعُولٌ**.

كُشْفٌ is the suppression of the last letter of a **وَدَدٌ مَقْرُوءٌ** at the end of a foot, as of the **تٌ** of **مَفْعُولَاتٌ**, which then becomes **مَفْعُولُنْ** = **مَفْعُولٌ**.

وَقَفَّ is the making the last letter of a **وَدَّ مَفْرُوقٌ** quiescent at the end of a foot, as the **ت** of **مَفْعُولَات**, which becomes **مَفْعُولَات = مَفْعُولَات**.

There are some kinds of **عِلَّة** which resemble the **زَحَاف** in being used as occasional licences or variations in the feet, and not being permanent changes in the feet continuing through the whole poem. Of these are—

خَرَم which is the addition of one letter to a foot of four letters at the beginning of a verse; or of one or two letters at the beginning of the second hemistich. It more frequently occurs in the beginning of the verse, its occurrence at the beginning of the second hemistich being rare.

خَرَم is the suppression of the first letter of a **وَدَّ مَفْرُوقٌ** at the beginning of a verse, as of the **ذ** of **فَعُولٌ**, which thus becomes **فَعْلُن = عُولُن**.

كَلَم is the same as **خَرَم**, when it occurs in a foot which is perfect in all other respects, and is not affected by any of the other licences or variations.

نَرَم is the suppression of the first letter of a **وَدَّ مَجْمُوعٌ** at the beginning of a verse, when the foot in which it occurs is also affected by the licence called **قَبَض**; as the suppression of the **ذ** of **فَعُولُن**, and of the **ن** by **قَبَض**, the foot then becoming **فَعْلُن = عُولُن**.

شَرَم is the concurrence of **خَرَم** and **قَبَض** in **مَفَاعِيلُن**; the **م** being suppressed by **خَرَم** and the **ب** by **قَبَض**, making the foot **فَاعِلُن**.

خَرَب is the concurrence of **خَرَم** and **كُف** in **مَفَاعِيلُن**; the **م** being suppressed by **خَرَم** and **ن** by **كُف**, making the foot **فَاعِلُن = مَفْعُولُن**.

عَصَب is the suppression of the م of مَفَاعِلَتُنْ at the beginning of a verse, leaving فَاعِلَتُنْ.

قَصَم is the concurrence of خَرَم and عَصَب in مَفَاعِلَتُنْ; the first removing the م and the second making the ل quiescent: the first thus becomes مَفْعُولُنْ = فَاعِلَتُنْ.

جَمَم is the concurrence of خَرَم and عَقَل in مَفَاعِلَتُنْ, the first removing the م and the second the ل, leaving فَاعِلُنْ = فَاعِلَتُنْ.

عَقَص is the concurrence of خَرَم, عَصَب, and كَف in مَفَاعِلَتُنْ; the first removing the م, the third the ن, and the second making the ل quiescent, the foot then becomes مَفْعُولُ = فَاعِلَتُ.

تَشَعِيعٌ is sometimes thus employed as an incidental variation of the foot in the metres خَفِيفٌ and مُجْتَنِّفٌ; and حَدَفٌ is occasionally so employed in the metre مُتَقَارِبٌ.

(201). TABLES REPRESENTING THE VARIATIONS OF THE PRIMITIVE FEET.

FIRST FOOT, فَعُولُنْ.

Name of Foot.	Natural Measure.	Artificial Measure by rule p. 297, Note.	Arabic Symbols.	Latin Symbols.
صَحِيحٌ	فَعُولُنْ		تَنْ تَنْ	— —
مَقْبُوضٌ	فَعُولُ		تَنْ تَ	— —
مَقْصُورٌ	فَعُولُ		تَنْ تْ	— —
أَثَلَمٌ	عُولُنْ	فَعْلُنْ	نَنْ نَنْ	— —
أَثَرَمٌ	عُولُ	فَعْلُ	نَنْ تَ	— —
مَحْذُوفٌ	فَعُو	فَعْلُ	تَنْ	— —
أَبْتَرٌ	فَع	فَلْ	تَنْ	—

SECOND FOOT, مَفَاعِيلُنْ.

Name of Foot.	Natural Measure.	Artificial Measure by rule p. 297, Note.	Arabic Symbols.	Latin Symbols.
صَحِيحٌ	مَفَاعِيلُنْ		تَن تَن تَن	— — — —
مَقْبُوضٌ	مَفَاعِلُنْ		تَن تَن تَن	— — — —
مَكْفُوفٌ	مَفَاعِيلُنْ		تَن تَن تَن	— — — —
مَحْذُوفٌ	مَفَاعِي	فَعُولُنْ	تَن تَن تَن	— — — —
أَخْرَجَ	فَاعِيلُنْ	مَفْعُولُنْ	تَن تَن تَن	— — — —
أَشْرَبَ	فَاعِلُنْ		تَن تَن تَن	— — — —
أَخْرَبَ	فَاعِيلُنْ	مَفْعُولُنْ	تَن تَن تَن	— — — —
مَقْصُورٌ	مَفَاعِيلُنْ	فَعُولُنْ	تَن تَن تَن	— — — —

THIRD FOOT, مَفَاعِلَتُنْ.

Name of Foot.	Natural Measure.	Artificial Measure by rule p. 297, Note.	Arabic Symbols.	Latin Symbols.
صَحِيحٌ	مَفَاعِلَتُنْ		تَن تَن تَن	— — — —
مَعْصُوبٌ	مَفَاعِلَتُنْ	مَفَاعِيلُنْ	تَن تَن تَن	— — — —
مَعْقُولٌ	مَفَاعِلَتُنْ	مَفَاعِلُنْ	تَن تَن تَن	— — — —
مَنْقُوصٌ	مَفَاعِلَتُنْ	مَفَاعِيلُنْ	تَن تَن تَن	— — — —
مَقْطُوفٌ	مَفَاعِلَتُنْ	فَعُولُنْ	تَن تَن تَن	— — — —
أَعْصَبَ	فَاعِلَتُنْ	مَفْعُولُنْ	تَن تَن تَن	— — — —
أَقْصَمَ	فَاعِلَتُنْ	مَفْعُولُنْ	تَن تَن تَن	— — — —
أَجْمَ	فَاعِلَتُنْ	فَاعِلُنْ	تَن تَن تَن	— — — —
أَعْقَصَ	فَاعِلَتُنْ	مَفْعُولُنْ	تَن تَن تَن	— — — —

FOURTH FOOT, فَاعِلَاتِن.

Name of Foot.	Natural Measure.	Artificial Measure by rule p. 297, Note.	Arabic Symbols.	Latin Symbols.
صَحِيح	فَاعِلَاتِن	فَاعِلَاتِن	تَن تَن تَن	— — — —
مُخَبَّر	فَعْلَاتِن		ت تَن تَن	— — — —
مَكْفُوف	فَاعِلَات		تَن تَن ت	— — — —
مَشْكُول	فَعْلَات		ت تَن ت	— — — —
مَقْصُور	فَاعِلَات	فَاعِلَان	تَن تَن ت	— — — —
مَقْصُور مُخَبَّر	فَعْلَات	فَعْلَان	ت تَن ت	— — — —
مَحْذُوف	فَاعِلَا	فَاعِلِن	تَن تَن	— — — —
مَحْذُوف مُخَبَّر	فَعْلَا	فَعْلِن	ت تَن	— — — —
اِبْتَر	فَعْلَا	فَعْلِن	ت تَن	— — — —
مَشْعَث	فَعْلَاتِن	مَفْعُولِن	ت تَن تَن	— — — —
مُسَبَّح	فَاعِلَاتِن	فَاعِلِيَان	تَن تَن تَن	— — — —
مُسَبَّح مُخَبَّر	فَعْلَاتِن	فَعْلِيَان	ت تَن تَن	— — — —

FIFTH FOOT, فَاعِلُن.

Name of Foot.	Natural Measure.	Artificial Measure by rule p. 297, Note.	Arabic Symbols.	Latin Symbols.
صَحِيح	فَاعِلُن		تَن تَن	— — — —
مُخَبَّر	فَعْلُن		ت تَن	— — — —
مَقْطُوع	فَاعِل	فَعْلُن	تَن تَن	— — — —
مَذِيل	فَاعِلُن	فَاعِلُن	تَن تَن	— — — —
مَرْفُل	فَاعِلُن	فَاعِلُن	تَن تَن	— — — —

¹ See note 2, p. 294.

SIXTH FOOT, مُسْتَعِلٌّ.

Name of Foot.	Natural Measure.	Artificial Measure by rule p. 297, <i>Nota.</i>	Arabic Symbols.	Latin Symbols.
صَحِيحٌ	مُسْتَعِلٌّ		تَن تَن تَن	— — — —
مُخْبِرٌ	مُسْتَعِلٌّ	مُفَاعِلٌ	تَن تَن تَن	— — — —
مَطْوِيٌّ	مُسْتَعِلٌّ	مُسْتَعِلٌّ	تَن تَن تَن	— — — —
مُخْبِلٌ	مُسْتَعِلٌّ	فَعِلْتَن	تَن تَن تَن	— — — —
مَقْطُوعٌ	مُسْتَعِلٌّ	مَفْعُولٌ	تَن تَن تَن	— — — —
مَذِيلٌ	مُسْتَعِلٌّ	مُسْتَعِلٌّ	تَن تَن تَن	— — — —
مَقْطُوعٌ مُخْبِرٌ	مُسْتَعِلٌّ	فَعُولٌ	تَن تَن تَن	— — — —
مَذِيلٌ مُخْبِرٌ	مُسْتَعِلٌّ	مُفَاعِلٌ	تَن تَن تَن	— — — —
مَذِيلٌ مَطْوِيٌّ	مُسْتَعِلٌّ	مُسْتَعِلٌّ	تَن تَن تَن	— — — —
مَذِيلٌ مُخْبِلٌ	مُسْتَعِلٌّ	فَعِلْتَانِ	تَن تَن تَن	— — — —
مَكْفُوفٌ	مُسْتَعِلٌّ ¹		تَن تَانِ تَ	— — — —
مَشْكُولٌ	مُسْتَعِلٌّ ¹	مُفَاعِلٌ	تَن تَانِ تَ	— — — —

¹ See note 2, p. 294, and the diagram on p. 300.

SEVENTH FOOT, مَتَاعِلُنْ.

Name of Foot.	Natural Measure.	Artificial Measure by rule p. 297, <i>Note</i> .	Arabic Symbols.	Latin Symbols.
صَحِيحٌ	مَتَاعِلُنْ		تَنَن تَن	— — —
مَضْمَرٌ	مَتَاعِلُنْ	مَسْتَفْعِلُنْ	تَنَن تَن	— — —
مَوْقُوصٌ	مَتَاعِلُنْ		تَن تَن	— — —
مَخْزُولٌ	مَتَفْعِلُنْ	مَفْتَعِلُنْ	تَن تَن	— — —
مَقْطُوعٌ	مَتَاعِلُنْ	فَعْلَاتُنْ	تَن تَن	— — —
مَضْمَرٌ مَقْطُوعٌ	مَتَاعِلُنْ	مَفْعُولُنْ	تَن تَن	— — —
أَحْذُ	مَتَا	فَعْلُنْ	تَن تَن	— — —
أَحْذُ مَضْمَرٌ	مَتَا	فَعْلُنْ	تَن تَن	— — —
مَذِيلٌ	مَتَاعِلُنْ	مَتَفَاعِلُنْ	تَن تَن	— — —
مَذِيلٌ مَضْمَرٌ	مَتَاعِلُنْ	مَسْتَفْعِلُنْ	تَن تَن	— — —
مَذِيلٌ مَوْقُوصٌ	مَتَاعِلُنْ	مَفَاعِلُنْ	تَن تَن	— — —
مَذِيلٌ مَخْزُولٌ	مَتَفْعِلُنْ	مَفْتَعِلُنْ	تَن تَن	— — —
مَرْفَلٌ	مَتَفَاعِلُنْ	مَتَفَاعِلَاتُنْ	تَن تَن	— — —
مَرْفَلٌ مَضْمَرٌ	مَتَفَاعِلُنْ	مَسْتَفْعِلَاتُنْ	تَن تَن	— — —
مَرْفَلٌ مَوْقُوصٌ	مَتَفَاعِلُنْ	مَفَاعِلَاتُنْ	تَن تَن	— — —
مَرْفَلٌ مَخْزُولٌ	مَتَفْعِلُنْ	مَفْتَعِلَاتُنْ	تَن تَن	— — —

EIGHTH FOOT, مَفْعُولَاتُ.

Name of Foot.	Natural Measure.	Artificial Measure by rule p. 297, Note.	Arabic Symbols.	Latin Symbols.
صَحِيحٌ	مَفْعُولَاتُ		تَنْ تَنْ تَانِ	— — —
مَخْبُولٌ	مَعْلَاتُ	فَعْلَاتُ	تَ تَ تَانِ	— — —
مَوْقُوفٌ	مَفْعُولَاتُ		تَنْ تَنْ تَانْ	— — —
مَكْشُوفٌ	مَفْعُولَا	مَفْعُولُنْ	تَنْ تَنْ تَا	— — —
مَوْقُوفٌ مَطْوِيٌّ	مَفْعَلَاتُ	فَاعِلَانْ	تَنْ تَ تَانْ	— — —
مَطْوِيٌّ مَكْشُوفٌ	مَفْعَلَا	فَاعِلُنْ	تَنْ تَ تَا	— — —
مَخْبُولٌ مَكْشُوفٌ	مَعْلَا	فَعِلُنْ	تَ تَ تَا	— — —
أَصْلٌ	مَفْعُو	فَعِلُنْ	تَنْ تَنْ	— —
مَخْبُونٌ	مَعْلَاتُ	فَعْلَاتُ	تَ تَ تَانِ	— — —
مَطْوِيٌّ	مَفْعَلَاتُ	فَاعِلَاتُ	تَنْ تَ تَانِ	— — —
مَخْبُونٌ مَوْقُوفٌ	مَعْلَاتُ	فَعْلَانْ	تَ تَ تَانْ	— — —
مَخْبُونٌ مَكْشُوفٌ	مَعْلَا	فَعْلُونْ	تَ تَ تَا	— — —

THE METRES.

(202). Each of the fifteen metres (p. 295) may be subdivided into classes, according to the variations of which the عَرُوض is susceptible. These classes may be further subdivided according to the variations of the ضَرْب. Thus, the first metre الطَّوِيل has for its normal عَرُوض the foot مَفَاعِيلُنْ; in practice, however, this is seldom employed in its integrity, the two variations مَفَاعِلُنْ and فَعُولُنْ being the only ones in use.

These two classes of الطَّوِيل contain respectively four and two subdivisions, according to the variations of the ضَرْب.

A single instance will suffice to show the method of employing these and the foregoing tables. The verse from my edition¹ of the Poems of El Behá Zoheir, p. 7.

إِلَى كَمْ مَقَامِي فِي بِلَادِ مَعَاشِرٍ تَسَاوَى بِهَا آسَادُهَا وَكِلَابُهَا

is said to be طَوِيلِ ثَانِي, the second class of the metre طَوِيل.

Now, the second ضَرْب of the first عَرُوض of this metre is called مَقْبُوض (p. 314); if we turn to the table (p. 303) of the second foot مَفَاعِيلُنْ (the normal ضَرْب), we shall find that the variation مَقْبُوض is equivalent to the foot مَفَاعِلُنْ, which is the actual ضَرْب of the verse in question. In the list of variations (p. 303), under the article قَبَض, we find described the process by which the change is made.

¹ Now in the Press.

TABLES EXHIBITING THE DIFFERENT METRES.

1. بحر الطويل LONG METRE.									
NAME OF THE ضرب		العجز			الصدر			NAME OF THE عروض	
ضرب		الضرب	الحشو	الحشو	العروض	الحشو	الصدر	عروض	
		مفاعيل	فعول	مفاعيل	فعول	مفاعيل	فعول		
١ صحيح	مفاعيل	مفاعيل	فعول	مفاعيل	فعول	مفاعيل	فعول	1st عروض (مقبوض)	
٢ مقبوض	مفاعيل	مفاعيل	فعول	مفاعيل	فعول	مفاعيل	فعول		
٣ محذوف	مفاعيل	مفاعيل	فعول	مفاعيل	فعول	مفاعيل	فعول		
٤ مقصور	مفاعيل	مفاعيل	فعول	مفاعيل	فعول	مفاعيل	فعول		
١ محذوف	مفاعيل	مفاعيل	فعول	مفاعيل	فعول	مفاعيل	فعول	2nd عروض (مقبوض)	
٢ مقبوض	مفاعيل	مفاعيل	فعول	مفاعيل	فعول	مفاعيل	فعول		

¹ With this ضرب it is usual to make the third foot of the مقبوض, محذوف, i.e. the فعول becomes فعول.

EXAMPLES OF الطَّوِيلِ.

NAME OF THE قَبْضٌ.	الْعَجْزُ		الصدر		NAME OF THE عَرُوضٌ.	1st عَرُوضٌ (مُتَوَكِّلٌ)	2nd عَرُوضٌ (مُتَوَكِّلٌ)
	الضَرْبُ	الْحَشْوُ	الضَرْبُ	الْحَشْوُ			
1 مَحْذُوفٌ	مَعَاذِرِي	فَطَالَتْ	مَعَاذِرِي	فَعَدْنَا	أَطَالَتْ	بَيْنِي عَوْفٍ	لَقَدْ سَأَ
2 مَقْبُوضٌ	مَعَاذِرِي	"	"	"	"	"	جَزَى اللَّهَ
3 مَحْذُوفٌ	مَعَاذِرِي	فَطَالَتْ	مَعَاذِرِي	فَعَدْنَا	"	"	عَبَّاسٍ
4 مَقْبُوضٌ	مَعَاذِرِي	"	"	"	"	"	سَ أَلْ
1 مَحْذُوفٌ	مَعَاذِرِي	فَطَالَتْ	مَعَاذِرِي	فَعَدْنَا	أَطَالَتْ	بَيْنِي عَوْفٍ	لَقَدْ سَأَ
2 مَقْبُوضٌ	مَعَاذِرِي	"	"	"	"	"	جَزَى اللَّهَ

The examples of 1, 2, and 3 are from the treatise of Sheikh Násif el-Yázijí; they form a *memoria technica*, the first word أَطَالَتْ serving to recall to the student's mind that they illustrate the metre الطَّوِيلِ.

¹ These are examples of قَبْضٌ.

The licences permitted in this metre are **قَبْضٌ** and **كُفٌّ**.

قَبْضٌ, the suppression of the fifth quiescent letter of the foot, affects both **فَعُولُنْ** and **مَفَاعِيلُنْ**, making them respectively **فَعُولُ** and **مَفَاعِيلُ**.

كُفٌّ, the suppression of the seventh quiescent letter in a foot, can obviously affect only **مَفَاعِيلُنْ**, which becomes **مَفَاعِيلُ**.

Both licences cannot occur in the same foot, such a form as **مَفَاعِلُ** being impossible. This exclusion of one licence by another is called **مُعَاقَبَةٌ**.

Examples:—1. **قَبْضٌ**, as

أَنْطَلَبُ مَنْ أَسُو دَيْشَةَ دُونَهُ أَبُو طَرِوَعَا مَرُو أَبُو سَعْدِ
فَعُولُ مَفَاعِيلُنْ فَعُولُ مَفَاعِيلُنْ فَعُولُ مَفَاعِيلُنْ فَعُولُ مَفَاعِيلُنْ

in which every foot except the **ضَرْبُ** loses its fifth quiescent letter.

2. **كُفٌّ**, as

شَانَتْ كَتْ أَحْدَا جُ سَلِيمَى بِعَاقِلِ فَعِينَا كَتْ لِلْبَيْنِ تَجُودَا نِ بِالْأَمْعِ
فَعُولُنْ مَفَاعِيلُ فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُ فَعُولُنْ مَفَاعِيلُنْ

where the second foot in each hemistich loses its last quiescent letter.

In the first hemistich the first foot suffers **كُفٌّ** (see below).

Of the licence called **عِلَّةٌ**, **خَزْمٌ**, and **تَرْمٌ** sometimes occur.

1. **خَزْمٌ**:

وَ كَانَ ثَبِيرَا فِى عَرَانِهِ وَ بِلَيْهِ كَبِيرُ أَنْاسٍ فِى بَجَادِ مُزْمَلِ
لَقَدْ عَجِبْتُ لِقَوْمِ أَسَ لِمَوَابَعِ دَعَرِهِمْ إِمَامَهُمْ لِلْمَمْنِ كِرَاتِ وَلِلْغَدْرِ

where وَ and لَقَدْ are respectively prefixed to the verse by خَزَمٌ.

2. تَلَمَّ:

إِنْ كَانَ مَا بَلَّغْتَ عَنِّي فَلَا مَنِي صَدِيقِي وَشَلَّتْ مِنْ يَدِي أَا أَنَا بَلُّ
where, instead of فَعُولُنْ, the verse begins with تَعْلُنْ (إِنْ كَانَ).

3. تَرَمَّ:

مَا وَلَدْتَنِي حَا صِنْ رَ بَعِيَّةٌ لَنَّا نَا مَلَأَتْ أَا هَوَى لَارِ بَاعِيهَا
where, instead of فَعُولُنْ, the verse begins with فَعُلْ (مَا وَلَدْتَنِي).

تَصْرِيعٌ.

The عَرُوضُ and ضَرْبُ of a poem usually differ. But since the first two hemistichs rhyme together, and the rhyme concludes each distich in the poem, it follows that in the first distich the عَرُوضُ and ضَرْبُ will correspond. Thus:

الْأَعْمُ صَبَاحًا يَرْهَا الطَّالِلُ الْبَالِي وَهَلْ يَمْنُ مِنْ كَانِ فِي الْعَصْرِ الْخَالِي
وَهَلْ يَمْنُ إِلَّا سَعِيدٌ مُخَلَّدٌ قَلِيلٌ أَا مَهْمُومٌ لَا يَبِيتُ بِأَوْجَالِ
فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ

the عَرُوضُ being مَفَاعِيلُنْ, and the ضَرْبُ مَفَاعِيلُنْ; but in the first couplet the عَرُوضُ becomes مَفَاعِيلُنْ, like the ضَرْبُ.

The تَصْرِيعُ may be repeated in the course of the poem, as in the same *kašidah* Imru' el *Kais* says:

دِيَارٌ لِسُلْمَى عَا فَيَاتُ بِذِي خَالِ أَلْحَمْدُ عَلَيْهَا كَلَّ اسْمُ مَهْطَالِ
وَحَسْبُ بَسْلَمَى لَا تَزَالُ تَرَى طَلَا مِنْ الْوَحْشِ أَوْ بَيْضًا بِمَيْثَا مُحَلَّلِ

¹ Instances of قَبْضٌ.

² An instance of كَفْتُ.

2. بَحْرُ الْمَدِيدِ. THE EXTENDED METRE.

NAME OF THE ضَرْبٌ	الضرب	العجز	الصدر	العروض	الصدر	NAME OF THE عَرُوضٌ
صحيح	فاعِلُنَّ	فاعِلُنَّ	فاعِلُنَّ	فاعِلُنَّ	فاعِلَاتُنَّ	1st
مقتصور	فاعِلَاتُنَّ	فاعِلَاتُنَّ	فاعِلَاتُنَّ	فاعِلَاتُنَّ	فاعِلَاتُنَّ	2nd
محدوف	فاعِلَاتُنَّ	فاعِلَاتُنَّ	فاعِلَاتُنَّ	فاعِلَاتُنَّ	فاعِلَاتُنَّ	3rd
أبتر	فاعِلَاتُنَّ	فاعِلَاتُنَّ	فاعِلَاتُنَّ	فاعِلَاتُنَّ	فاعِلَاتُنَّ	1st
محدوف مخبون	فاعِلَاتُنَّ	فاعِلَاتُنَّ	فاعِلَاتُنَّ	فاعِلَاتُنَّ	فاعِلَاتُنَّ	2nd
أبتر	فاعِلَاتُنَّ	فاعِلَاتُنَّ	فاعِلَاتُنَّ	فاعِلَاتُنَّ	فاعِلَاتُنَّ	3rd

¹ The عَرُوضٌ and ضَرْبٌ being the last foot in the first and second hemistichs respectively, it follows that what was before part of the مَجْزُوءَةٌ becomes the عَرُوضٌ or ضَرْبٌ when the verse is مَجْزُوءَةٌ.

EXAMPLES OF ^صالْبَيْد

NAME OF THE ضَرْبٌ	NAME OF THE عَرُوضٌ
صحيح	عروض
مقصور	عروض
محدوف	عروض
أبتر	عروض
محدوف مخبون	عروض
أبتر	عروض

The licences allowed are

1. خَزْمٌ, as in the second of the two following verses:

أَشْجَاكَ أَلْ رِبْعُ أَم قِدْمُهُ أَم رَمَادُ دَارِسٍ حُمَمُهُ
هَلْ تَذْكُرُونَ إِنْ نَقَا تِلْكَم إِنْ لَا يَضُرُّ مُعَدِمًا عَدَمُهُ

where هَلْ and إِنْ are added to the metre.

2. فَاعِلَاتُنَّ in حَشْوٌ, in فَاعِلُنَّ and فَاعِلَاتُنَّ.

3. فَاعِلَاتُنَّ in شَكْلٌ and كَفٌّ.

In the first عَرُوضٌ the same licences are allowed as in حَشْوٌ, but in the first ضَرْبٌ only خَبْنٌ is allowed.

In the second عَرُوضٌ خَبْنٌ is not allowed, or it would be confused with the third.

El Khalīl does not allow خَبْنٌ in the ضَرْبٌ مَقْصُورٌ, but El Akhfash permits it: this ضَرْبٌ is of such rare occurrence that El Akhfash declares that only one قَصِيدَةٌ is found in that measure amongst the poems of the ancient Arabs, namely, one by الطرماع, of which the first verse is

شَتَّ شَعَثُ أَلْ عَى بَعْدَ الدَّائِثَامِ وَشَجَاكَ أَلْ يَوْمَ رَدِّحِ الْمَقَامِ

1. خَبْنٌ :

وَمَتَى مَا يَعِ مِنْ كَلَامًا يَتَكَلَّمُ فَيَجِبُ كَتْ بَعْلٍ
فَاعِلَاتُنَّ فَعِلُنَّ فَعِلَاتُنَّ فَعِلَاتُنَّ فَعِلَاتُنَّ

where all the feet suffer خَبْنٌ, i.e. the loss of the second quiescent.

2. كَفٌّ :

لَنْ يَزَالَ قَوْمَنَا مُخَصِّصِينَ صَالِحِينَ مَا اتَّقُوا وَاسْتَقَامُوا
فَاعِلَاتُ فَاعِلُنَّ فَاعِلَاتُ فَاعِلَاتُ فَاعِلَاتُنَّ

where all the seven-letter feet suffer كُفٌّ (i.e. the loss of the seventh quiescent).

3. شَكْلٌ :

لَمَنِ الدَّيَّارُغِيَّةُ رَهْنٌ كُلُّ جَوْنٍ أَوْ مَزْنٍ دَا نِي الرَّبَابِ
فَعِلَاتُ فَاعِلُنْ فَعِلَاتُ فَاعِلَاتُنْ فَاعِلُنْ فَاعِلَاتُ

where the seven-letter feet in the first hemistich suffer شَكْلٌ .

The metre الْمَدِيدُ is considered by native poets as the most difficult of all, and few, if any, examples of it occur in the later writers. The modern Arabs have invented a metre called الْمُمْتَدُّ, which consists of الْمَدِيدُ reversed, as :

قَدْ شَجَا نِي حَبِيبٌ وَأَعْتَرَا نِي إِدْكَارُ لَيْتَهُ إِذْ شَجَانِي مَا شَجَّاهُ الدِّيَارُ
فَاعِلُنْ فَاعِلَاتُنْ فَاعِلُنْ فَاعِلَاتُنْ فَاعِلَاتُنْ فَاعِلُنْ فَاعِلَاتُنْ

The licence called **خَزَم** may be used in the **حَشَو** of this metre; and of the **زُحَاف** the feet **فَاعِلُنْ** and **مُسْتَفْعِلُنْ** suffer **خَبْنٌ**, and **مُسْتَفْعِلُنْ** suffers **طَيٌّ** and **خَبْلٌ**.

1. **خَزَم** :

وَلَكِنِّي عَلِمْتُ لَمْ مَا هَجَرْتُ أَنِّي أَمُوتُ بِأَلَا هَجَرْتُ قَرِيبِ
مُفَاعِلُنْ فَاعِلُنْ فَعُولُنْ مُسْتَفْعِلُنْ فَاعِلُنْ فَعُولُنْ

The verse belongs to the second **ضَرْب** of the third **عَرُوض**, the words **وَلَكِنِّي**, consisting of eight letters (including the upright *alif*), are all added over and above the metre by **خَزَم**.

2. **خَبْنٌ** :

لَقَدْ مَضَتْ حِقْبٌ صُورُفَهَا عَجَبٌ فَاحْدَثْتُ عِبرَ وَأَبْدَلْتُ دُولَا
مُفَاعِلُنْ فَعِلُنْ مُفَاعِلُنْ فَعِلُنْ مُفَاعِلُنْ فَعِلُنْ مُفَاعِلُنْ فَعِلُنْ

where every foot suffers **خَبْنٌ**.

3. **طَيٌّ** :

إِذَا تَحَلَّوْا غَدَوَةً وَانْطَلَقُوا مَسْرًا فِي زَمِيرٍ مِنْهُمْ تَتَبَعَهَا زَمِيرُ
مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَعِلُنْ

where all the seven-letter feet suffer **طَيٌّ**.

طَيٌّ is also admissible sometimes in the first **ضَرْب** of the second **عَرُوض**, as

يَا صَاحِبَ قَدْ أَخْلَفْتَ أَسْمَاءَ مَا كَانَتْ تَمْنَى نَيْكَ مِنْ حُسْنٍ وَصَالٍ
مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ

¹ By **خَبْنٌ** for **مُسْتَفْعِلُنْ**.

4. خَبَلٌ :

وَزَعَمُوا أَنَّهُمْ لَقِيَهُمْ رَجُلٌ فَآخِذُوا مَالَهُ وَضَرَبُوا عُنُقَهُ
فَعَلَتْ فَعِلَتْ فَعِلَتْ فَعِلَتْ فَعِلَتْ فَعِلَتْ فَعِلَتْ فَعِلَتْ

It is also allowed in the first ضَرْب of the second عَرُوض,
as

هَذَا مَقَامٌ قَرِيبٌ مِنْ أَخِي كُلُّ أَمْرٍ قَانِمٌ مَعَ أَخِيهِ
مُسْتَفْعِلٌ فَاعِلٌ مُسْتَفْعِلٌ مُسْتَفْعِلٌ فَاعِلٌ فَعِلَتَانِ

In the third عَرُوض of this metre a somewhat unusual licence is allowed, the عَرُوض and ضَرْب both being susceptible of خَبَلٌ, the foot مَفْعُولٌ becoming مَعُولٌ = فَعُولٌ, as in the following verses of 'Obeid ibn al Abras:

فَكُلُّ ذِي نِعْمَةٍ مَخْلُوسٌ وَكُلُّ ذِي أَمَلٍ مَكْذُوبٌ
وَكُلُّ ذِي إِبِلٍ مَوْرُوثٌ وَكُلُّ ذِي سَلَبٍ مَسْلُوبٌ
وَكُلُّ ذِي غَيْبَةٍ يَوْبٌ وَغَائِبُ الْمَوْتِ لَا يَوْبُ

where the عَرُوض and ضَرْب are sometimes مَفْعُولٌ and sometimes فَعُولٌ. If the عَرُوض of every verse in the poem is فَعُولٌ, the metre is called مُتَحَلِّعُ الْبَسِيطِ, as in the table.

The خَبَلٌ may also suffer حَشْوٌ.

4. بحر الوافر. THE EXUBERANT METRE.

NAME OF THE س	الضرب س	العجز س	الصدر س	NAME OF THE س
ضرب	الضرب س	حشو س	العروض س	عروض
مقطوف	مفاعلتين س	مفاعلتين س	مفاعلتين س	عروض س
صحيح	فعول س	مفاعلتين س	مفاعلتين س	مقطوف س
معصوب	مفاعلتين س	مفاعلتين س	مفاعلتين س	عروض س
مقطوف	فعول س	مفاعلتين س	مفاعلتين س	عروض س
				مقطوف س

EXAMPLES OF الْوَافِرُ.

NAME OF THE صَّحِيحٌ	الْفَجْرُ	الْعُرُوشُ	الْقُرُوبُ	الْأَعْيُنُ	الْأَعْيُنُ	الْأَعْيُنُ	الْأَعْيُنُ	NAME OF THE صَّحِيحٌ
ضَرْبٌ	الضَرْبُ	الضَرْبُ	الضَرْبُ	الضَرْبُ	الضَرْبُ	الضَرْبُ	الضَرْبُ	عُرُوشٌ
مَقْطُوفٌ	مَقْطُوفٌ	مَقْطُوفٌ	مَقْطُوفٌ	مَقْطُوفٌ	مَقْطُوفٌ	مَقْطُوفٌ	مَقْطُوفٌ	عُرُوشٌ
صَحِيحٌ	صَحِيحٌ	صَحِيحٌ	صَحِيحٌ	صَحِيحٌ	صَحِيحٌ	صَحِيحٌ	صَحِيحٌ	عُرُوشٌ
مَعْصُوبٌ	مَعْصُوبٌ	مَعْصُوبٌ	مَعْصُوبٌ	مَعْصُوبٌ	مَعْصُوبٌ	مَعْصُوبٌ	مَعْصُوبٌ	عُرُوشٌ
مَقْطُوفٌ	مَقْطُوفٌ	مَقْطُوفٌ	مَقْطُوفٌ	مَقْطُوفٌ	مَقْطُوفٌ	مَقْطُوفٌ	مَقْطُوفٌ	عُرُوشٌ

عَصَبٌ (— for —) by عَصَبٌ.

The following licences (زَحَافٌ) are allowed in this metre: عَصَبٌ, عَقْلٌ, and نَقْصٌ.

1. عَصَبٌ :

إِذَا لَمْ تَسَّ تَطْعُ شَيْئاً فَدَعَهُ وَجَاوِزُهُ إِلَى مَا تَسَّ تَطْعُ
مَفَاعِيلُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ مَفَاعِيلُنْ فَعُولُنْ

where all the feet in the حَشْوٌ suffer عَصَبٌ.

2. عَقْلٌ :

مَنَازِلُ لِفَرْتَنَا قِفَارٌ كَانَمَا رُسُومَهَا سُطُورٌ
مَفَاعِيلُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ مَفَاعِيلُنْ فَعُولُنْ

3. نَقْصٌ :

لِسَلَامَةٍ دَارِبُ حَفِيرٍ كَبَايَ اللَّهِ لَمَتِ الشَّحِيحُ قِفَارٌ
مَفَاعِيلُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ مَفَاعِيلُنْ فَعُولُنْ

The first ضَرْبٌ of the first عَرُوضٌ may suffer نَقْصٌ, as

فَلَيْتَ أَبَا شَرِيكَ كَا نَ حَيًّا فَيَقْصُرُ حِيَّ نَ يَبْصُرُ شَرِيكَ
وَيَتْرَكَ عَنْ تَدْرِيبِهِ عَلَيْنَا إِذَا قُلْنَا لَهُ هَذَا أَبُوكَ
مَفَاعِيلُنْ { مَفَاعِيلُنْ } فَعُولُنْ مَفَاعِيلُنْ مَفَاعِيلُنْ فَعُولُنْ
مَفَاعِيلُنْ { مَفَاعِيلُنْ } فَعُولُنْ مَفَاعِيلُنْ مَفَاعِيلُنْ فَعُولُنْ

¹ If the عَصَبٌ occur in every foot in the second عَرُوضٌ of this measure, it will be identical with the مَجْزُوءُ الرَّجْزِ; but if the foot مَفَاعِيلُنْ occur once only in the course of the poem, it is sufficient to stamp it as belonging to the metre وَافِرٌ. Similarly, if the عَقْلٌ occur in every verse of it, it will resemble the مَجْزُوءُ الرَّجْزِ الْمُخْبُونِ.

Of the عِلَّة (see p. 307):

عَضَبٌ, قَضَمٌ, and جَمَمٌ sometimes occur in this metre, but they are not considered elegant.

1. عَضَبٌ :

إِنْ نَزَلَ اللَّهُ شَتَا بَدَا رِقَوْمٌ تَجَنَّبَ جَا رَبِّهِمُ اللَّهَ شَتَا
مَفْعَلُونَ مَفَاعِلَتْنِ فَعُولٌ مَفَاعِلَتْنِ مَفَاعِلَتْنِ فَعُولٌ

2. قَضَمٌ :

مَا قَالُوا لَنَا بَدَدًا وَلَكِنْ تَفَاحَشَ قَوْ لَهُمْ وَأَتُوا بِهَجْرٍ
مَفْعُولٌ مَفَاعِلَتْنِ فَعُولٌ مَفَاعِلَتْنِ مَفَاعِلَتْنِ فَعُولٌ

3. عَقَصٌ :

لَوْلَا لَيْكَ رَوْفٌ رَحِيمٌ تَدَارَكْنِي بِرَحْمَتِهِ هَلَكْتُ
مَفْعُولٌ مَفَاعِلَتْنِ فَعُولٌ مَفَاعِلَتْنِ مَفَاعِلَتْنِ فَعُولٌ

4. جَمَمٌ :

أَنْتَ خَيْرٌ رُمْنٍ رَكَبَ إِلَّا مَطَايَا وَآكْرَهُمُ أَبَا وَآخَا وَأَمَّا
فَاعِلٌ مَفَاعِلَتْنِ فَعُولٌ مَفَاعِلَتْنِ مَفَاعِلَتْنِ فَعُولٌ

NAME OF THE شَرْب	العَجَز	الصدر	NAME OF THE عَرُوض
شَرْب	الشَّرْبُ	مَبَّ شَمَائِلِي خَطْرَانُ ذَا	وإذا صَحَوُ كَمَلْتُ لَكُمْ
صَحِيح	و تَكْرُمِي	و كَمَاعِلِهِ و أَفَادِنِي	عَرُوض (صَحِيحَة)
مَقْطُوع	و صَفَائِي	دَارِسْت وَغِيه	عَرُوض
أَحْذِ مَضْمَر	مَقْطُوع	و أَفَادِنِي	عَرُوض
أَحْذِ	و صَفَا	دَعَيْت نَزَا	عَرُوض
أَحْذِ مَضْمَر	ذَعِر	و أَفَادِنِي	عَرُوض
مَرْفُل	خَطْرَانُ ذَاكَ	و أَفَادِنِي	عَرُوض
مَذِيل	خَطْرَانُ ذَاكَ	و أَفَادِنِي	عَرُوض
مَعْرَى	خَطْرَانُ ذَا	و أَفَادِنِي	عَرُوض
مَقْطُوع	عَسَنَات	و أَفَادِنِي	عَرُوض
مَقْطُوع	عَسَنَات	و أَفَادِنِي	عَرُوض
مَقْطُوع	عَسَنَات	و أَفَادِنِي	عَرُوض
مَقْطُوع	عَسَنَات	و أَفَادِنِي	عَرُوض

The licences occurring in this metre are **إِضْمَارٌ**, **وَقْصٌ** and **خَزَلٌ**, which may be employed in the **عَرُوضٌ** and **ضَرْبٌ**, as well as in the body of the verse (**حَشْوٌ**).

1. **إِضْمَارٌ**.

إِنِّي أَمْرٌ مِنْ خَيْرِ عَمَلٍ مَنِصَّبًا شَطْرِي وَأَحَدِي سَائِرِي بِالْمَنْصَلِ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ

and in the second **ضَرْبٌ** of the first **عَرُوضٌ**.

فَلَذَايِجِبْ وَيَسْتَحِقْ عَفَاةً شَغَابِهِ فَلَبَابُهُ خَلَابٌ
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ

The last foot having become **مَقْطُوعٌ** in the **ضَرْبٌ**, i.e. **فَعِلَاتُنْ**, suffers the further modification of **إِضْمَارٌ**, and becomes **مُضْمَرٌ مَقْطُوعٌ**, see table, p. 311.

The following (from El Bahá, Zoheir) contains examples of the **إِضْمَارٌ** in the **الضَرْبُ الْمَرْفُوعُ**, and in the body of the verse:

غَيْرِي عَلَى السِّلَاحِ قَادِرٌ وَسِوَايَ فِي الْعِشَاقِ غَادِرٌ
لِي فِي الْغَرَامِ سِرِيرَةٌ وَاللَّهُ أَعْلَمُ بِالسَّرَائِرِ
يَا لَيْلٍ طَلِّ يَا شَوْقٍ دَمٍ إِنِّي عَلَى الْهَالِكِينَ صَابِرٌ

An example of **إِضْمَارٌ** in the **مُدَّيْلٌ** foot is

وَإِذَا اغْتَبَطْتُ أَوَابَتَا تَحَدَّثْتُ رَبِّ الْعَالَمِينَ
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ

¹ If **إِضْمَارٌ** occur in every foot, the verse will resemble **رَجَزٌ**, but the occurrence of the foot **مُتَفَاعِلُنْ**, if only *once* in the poem, proves it to be **كَاسِمٌ**. Thus the above example might be supposed to belong to **الرَّجَزُ**, but the first verse of the **Kasidah** is—

طَالَ الثَّوَاءُ عَلَى رُسُومِ الْمَنْزِلِ بَيْنَ الْكَلِيلِ وَبَيْنَ ذَاتِ الْحَرَمِ

where the foot **مُتَفَاعِلُنْ** occurs once in each hemistich.

إِضْمَارٌ : 3rd عَرُوض (ضَرْبٌ مَقْطُوعٌ).

وَأَبُو الْحَلِيٍّ سِ وَرَبِّ مَدَّ كَهْ فَارِغٌ مُشْغُولٌ
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مَفْعُولُنْ

2. وَفْصٌ :

يَذُبُّ عَنْ حَرِيمِهِ بِسَيْفِهِ وَرَمَحِهِ وَنَبْلِهِ وَيَحْتَمِي
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مَفْعُولُنْ

مُفْعَلٌ in the مَرْقَلٌ foot :

وَلَقَدْ شَهِدْتُ وَفَاتَهُمْ وَنَقَلْتَهُمْ إِلَى الْمَقَابِرِ
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مَفْعُولُنْ

مُذَيَّلٌ in the وَفْصٌ foot :

كُتِبَ الشَّقَا عَلَيْهِمَا فَهَمَّ لَهُ مَيْسَرَانِ
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مَفْعُولُنْ

3. خَزَلٌ :

مَنْزِلُهُ صَمَّ صَدَا هَا وَغَفَتْ أَرْسَمَهَا إِنْ سُلِّتْ لَمْ تُجِبْ
مُفْتَعِلُنْ مُفْتَعِلُنْ مُفْتَعِلُنْ مُفْتَعِلُنْ مُفْتَعِلُنْ مُفْتَعِلُنْ

مُفْعَلٌ in the مَرْقَلٌ foot :

صَفَّحُوا عَنِّي أَبَا نِكَتٍ إِنْ فِي أَبَا نِكَتٍ حِدَّةٌ حِينَ يَكْلَمُ
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُفْتَعِلُنْ

مُذَيَّلٌ in the خَزَلٌ foot :

وَاجِبٌ أَخَاكَ إِذَا دَعَاكَ كَ مَعَالِنَا غَيْرَ مُخَافٍ
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُفْتَعِلُنْ

4. خَزْمٌ is sometimes introduced into this metre, as

يَا مَطْرِبْنَ نَا حِيَةَ بَنِي سَا مَةَ إِنَّنِي أَحْفَى وَتَغَلُّنْ دُونِي أَلَا أَبْوَابُ
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُسْتَعِلُنْ مَفْعُولُنْ

EXAMPLES OF الْهَزَج.

NAME OF THE ضرب.	الْعَجْز	العروض	الصدر	NAME OF THE عروض
1 صحيح	مَا قَبِيهَا	مَا بَنَى عَجْرِي	عَطَايَانَا	عَفَايَا صَا
2 مخدوف	ذُلُول	بَاظْهَرِ الذِّ	فَاجْزَلْتُمْ	هَزَجْنَا فِي
3 مقصور	وَاسْنَان	أَظْهَرِ	بَوَادِيكُمْ	وَمَا ظَهَرِي
1 مخدوف	رِيَا	وَمِنَ الْوَسْوَ	عَرَبِي دُو	وَمَا لَيْكُ
			غَيْثَا	سَقَاهَا إِلَا

⁵ كَفَّ. An example of

قَبْضٌ and كَفٌّ are allowed in this metre.

1. قَبْضٌ :

فَقَلْتُ لَا تَحَفَّ شَيْئاً فَمَا عَلَيَّ كُتٌّ مِنْ بَأْسٍ
مَفَاعِلُنْ مَفَاعِلُنْ مَفَاعِلُنْ مَفَاعِلُنْ

where all but the عَرُوضٌ and ضَرْبٌ suffer قَبْضٌ.

2. كَفٌّ :

فَهَذَا يَذُودَانِ وَذَا مِنْ كُ شَيْبٍ يَرْمِي
مَفَاعِلُنْ مَفَاعِلُنْ مَفَاعِلُنْ مَفَاعِلُنْ

where all but the ضَرْبٌ suffer كَفٌّ.

خَزْمٌ, خَرْبٌ, and شَتْرٌ, خَرْمٌ also occur.

1. خَرْمٌ :

رَدُّوْا مَا اسْتَعَارُوْهُ كَذَلِكَ الْعَيْسُ عَارِيْهِ

Here the first foot suffers خَرْمٌ, مَفَاعِلُنْ becoming مَفْعُولُنْ, and the ي in عَارِيْهِ is doubled by poetical license, ضَرُورَةٌ الشِّعْرِ.

2. شَتْرٌ :

فِي الذِّينِ قَدْ مَاتُوا وَفِي مَا خَلَفُوا عِبْرَةٌ

Here the first foot becomes فَاعِلُنْ, dropping by شَتْرٌ the first and fifth of مَفَاعِلُنْ.

3. خَرْبٌ :

لَوْ كَانَ أَبُو مُوسَى أَمِيرًا مَا رَضِينَاهُ

Here in the first foot لَوْ كَانَ is of the measure مَفْعُولٌ for فَاعِلُنْ, formed by dropping the first and seventh of مَفَاعِلُنْ.

4. خَزْمٌ :

أَشْدُّ حَيَازِيْمَكَ^١ لِلْمَوْتِ فَإِنَّ الْمَوْتَ لَا تَيْكَا
وَلَا تَجْزَعُ مِنَ الْمَوْتِ إِذَا حَلَّ بِوَادِيكَا

Where the word أَشْدُّ occurs at the beginning of the verse, and is over and above the ordinary number of feet by the licence called خَزْمٌ, see p. 305 (and *Errata*).

^١ Instances of كَفَّ.

7. بحر الرجز. THE TREMBLING METRE.

NAME OF THE ص ١١	العجز		الصدر		NAME OF THE ص ١١
ضرب	الضرب		العروض		عروض
١ صحيح	مستعمل	مستعمل	مستعمل	مستعمل	1st عروض صحيحة
٢ مقطوع	مفعول	"	"	"	2nd عروض مجزوءة صحيحة
٣ صحيح	مستعمل	"	مستعمل	"	3rd عروض مشطورية
٤ مشطور	مستعمل	مستعمل	مستعمل	مستعمل	4th عروض منهوك
٥ منهوك	مستعمل	مستعمل	مفعول	مستعمل	5th عروض مقطوعة
٦ مقطوع	مفعول	مفعول	مفعول	مستعمل	

1 "Halved." 2 "Attenuated;" technically the word means "from which two-thirds have been removed."

الرجز. EXAMPLES OF

NAME OF THE	العجز	الصدر	NAME OF THE
ضرب.	الضرب	العروض	عروض.
صحيح	مختاريا	أرجزلنا	1st عروض صحيحه
مقطوع	مختاري	"	صحيحه
صحيح	من شعرنا	يا صاحبي	2nd عروض صحيحه
صحيح	"	"	مجزرة صحيحه
مسطور	من شعرنا	يا صاحبي	3rd عروض مسطوره
منهوك	أرجزلنا	يا ليتني	4th عروض منهوكه
مقطوع	ففيها جذع	ذئب عربي	5th عروض مقطوعه
	وليس كذو البدر غي	جحي وه	أنا السرو
	والشمس	ذئب عربي	

حَبَّيْن may be used in the عَرُوض and ضَرْب of the fifth عَرُوض, as

وَلَا طَرَفَ نَ حِصْنَهُمْ صَبَاحًا وَلَا بَرَكَةَ نَ مَبْرُكَةِ الذِّنْعَامَةِ
مُسْتَفْعِلُنْ مَفَاعِلُنْ فَعُولُنْ مُسْتَفْعِلُنْ مَفَاعِلُنْ فَعُولُنْ

but this verse is said to belong to the metre سَرِيع. The عَرُوض and ضَرْب both losing their second quiescent letter by حَبَّيْن and becoming مَعُولُنْ = فَعُولُنْ.

حَبَلٌ, طَيٌّ, and حَبَّيْن.

1. حَبَّيْن :

وَطَالَمَا وَطَالَمَا وَطَالَمَا كُفِيَ بِكَفِّهِ فِ خَالِدٍ مَخْوفَهَا
وَطَالَمَا وَطَالَمَا وَطَالَمَا سُقِيَ بِكَفِّهِ فِ خَالِدٍ وَأَطْعَمَا

where all the feet are مَحْبُورٌ.

And in the second ضَرْب of the first عَرُوض.

لَا خَيْرَ فِي مَنْ كَفَّ عَنْ نَاشِرِهِ إِنْ كَانَ لَا يُرْجَى لِيَوْمٍ خَيْرٍ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ

the ضَرْب being مَقْبُوعٌ مَحْبُورٌ (see table, p. 310).

2. طَيٌّ :

مَا وَلَدَتْ وَالِدَةً مِنْ وَلَدٍ أَكْرَمَ مِنْ عَبْدٍ مَنَا فِ حَسَبَا
مَفْعِلُنْ مَفْعِلُنْ مَفْعِلُنْ مَفْعِلُنْ مَفْعِلُنْ مَفْعِلُنْ

3. حَبَلٌ :

وَنَقَلٍ مَنَعَ خِيَّ رَطَلَبٍ وَعَجَلٍ مَنَعَ خِيَّ رَتَوْدَةٍ
فَعِلْتُنْ فَعِلْتُنْ فَعِلْتُنْ فَعِلْتُنْ فَعِلْتُنْ فَعِلْتُنْ

The first and second *ضَرْبُ* of the first *عَرُوضُ* may be used alternately in a poem composed in the *rejez* metre; but as the verses consist of a series of rhyming couplets, each distich is an instance of *تَضَرُّعٌ* (see p. 317), and the *عَرُوضُ* and *ضَرْبُ* of the same verse should therefore always agree; thus in the opening verses of the *Kitáb es Sádiḥ w'el Bághim*:¹

بِالْأَصْغَرَيْنِ الْقَلْبِ وَاللِّسَانِ	الْحَمْدُ لِلَّهِ الَّذِي حَبَانِي
وَفَخَّرَهُ بِالْعَقْلِ وَالْبَيَانِ	وَأَمَّا فَضِيلَةُ الْإِنْسَانِ
وَجَلَّ أَنْ يَبْلُغَ حَمْدُ مِنْتِهِ	حَمْدًا يُجَازِي مِنْهُ وَنِعْمَتِهِ
مَا اخْتَلَفَ الضِّيَاءُ وَالظَّلَامُ	ثُمَّ صَلَاةُ اللَّهِ وَالسَّلَامُ
مُحَمَّدٍ وَالْغُرِّ مَنْ رَجَا لَهُ	عَلَى النَّبِيِّ الْمُصْطَفَى وَآلِهِ
يَفُوقُ أَنْوَاعَ الْقَرِيضِ وَالنَّخْبِ	هَذَا كِتَابٌ فِيهِ عِلْمٌ وَادَبٌ
وَمَوْثُلُ الْمَلْهُوفِ وَالصَّعْلُوكِ	نَظْمَتُهُ لِسَيِّدِ الْمَلُوكِ

where the *ضَرْبُ* is sometimes *مُسْتَفْعِلٌ*, with or without *مَفْعُولٌ*, sometimes *خَبَلٌ* (see table, p. 310), sometimes *طَى*, *خَنِى*, and sometimes *فَعُولٌ*. *Rejez* is the only metre in which such a licence is allowed.

¹ A series of Fables and Aphorisms in verse, by Ibn el Hibbáryeh.

8. ^{بهر الرمل} THE RUNNING METRE.			
NAME OF THE نَوعُ	العجز	الصدر	NAME OF THE نَوعُ
فُرب.	النَّزْبُ	العُروضُ	عُروض.
صَحِيحٌ ١	فَاعِلَاتِنِ	فَاعِلَاتِنِ	فَاعِلَاتِنِ
مَقْصُورٌ ٢	"	"	"
مَحْذُوفٌ ٣	"	"	"
مَسْبُوحٌ ١	فَاعِلَاتَانِ	فَاعِلَاتِنِ	عُروضٌ ٢nd
مَعْرَى ٢	فَاعِلَاتِنِ	"	مَعْزُومَةٌ صَحِيحَةٌ
مَحْذُوفٌ ٣	فَاعِلِنِ	"	"
مَحْذُوفٌ ١	فَاعِلِنِ	فَاعِلِنِ	عُروضٌ ٣rd
			مَعْزُومَةٌ مَحْذُومَةٌ

EXAMPLES OF الرَّمَلُ.

NAME OF THE ضرب.	NAME OF THE ضرب.	القصبة	الصدر	NAME OF THE ضرب.
ضرب.	ضرب.	القصبة	الصدر	عروض.
1 صحيح	1 لا ينبر	كاد صبح	ل قصير	1st عروض
2 مقصور	2 من هنا	ما لقينا	إذ جرت	محدوفة
3 محدوف	3 من هنا	"	"	
1 مسبق	1 ما لقينا	"	راولاني	2nd عروض
2 معري	2 ما لقينا	"	"	مجزوءة صبيحة
3 محدوف	3 ما لقى	"	"	
1 محدوف	1 فهلك	من هلاك	نفي نجوة	3rd عروض
				مجزوءة محدوفة

Of the **زُحَافٌ**, **خَبْنٌ**, **كَفٌّ**, and **شَكْلٌ** occur.

1. **خَبْنٌ** :

In the **ضَرْبٌ مُقْصَرٌ**.

أَقْصَدْتُ كَيْسَ رِيٍّ وَأَمْسَى قَيْصَرَ مُغْلَقًا مِنْ دُونِهِ بَابُ حَدِيدٍ
فَاعِلَاتُنَّ فَاعِلَاتُنَّ فَاعِلَاتُنَّ فَاعِلَاتُنَّ فَاعِلَاتُنَّ فَاعِلَاتُنَّ

In the **ضَرْبٌ مُسَبَّعٌ**.

وَاضِحَاتٌ فَارِسِيًّا تِ وَأَدَمَ عَرَبِيَّاتٍ
فَاعِلَاتُنَّ فَاعِلَاتُنَّ فَاعِلَاتُنَّ فَاعِلَاتُنَّ فَاعِلَاتُنَّ فَاعِلَاتُنَّ

2. **كَفٌّ** :

لَيْسَ كُلُّ مَنْ أَرَادَ حَاجَةً ثُمَّ جَدَّ فِي طَلَابِهَا قَضَاهَا
فَاعِلَاتُ فَاعِلَاتُ فَاعِلَاتُ فَاعِلَاتُ فَاعِلَاتُ فَاعِلَاتُ

3. **شَكْلٌ** :

إِنَّ سَعْدًا بَطْلٌ مَ هَارِسٌ صَابِرٌ مَحْتَسِبٌ إِمَّا مَا أَصَابَهُ
فَاعِلَاتُنَّ فَاعِلَاتُ فَاعِلَاتُنَّ فَاعِلَاتُ فَاعِلَاتُنَّ فَاعِلَاتُ

And of the عِلَّةُ خَزَمٌ may be employed.

وَالْهَبَانِيَةُ قِيَامٌ حَوْلَنَا بِكُلِّ مَلْثُوٍّ مَرِئَانَا صَبَّ بَ هَمَلٌ
فَاعِلَاتْنِ فَاعِلَاتْنِ فَاعِلُنْ فَاعِلَاتْنِ فَاعِلَاتْنِ فَاعِلُنْ

EXAMPLES OF السَّرِيحُ.

NAME OF THE ضَرْبٌ.	العَجَزُ		الصدر		NAME OF THE عَرُوضٌ.
	الضَرْبُ	الْعَجَزُ	الْعَرُوضُ	الصدر	
مَطْوِيٌّ مَوْقُوفٌ ١	عَاتِبَاتٌ	لَا اخْتِشَى	مِنْ بَعْدِهَا	قَدْ اسْرَعْتُ	1st عَرُوضٌ مَطْوِيَّةٌ مَكْشُوفَةٌ
مَطْوِيٌّ مَكْشُوفٌ ٢	عَاتِبًا	"	"	"	"
مَطْوِيٌّ ٣	عَتَا	"	"	"	"
اصْلَمُ ٤	عَتَا	"	"	"	"
مَخْبُولٌ مَكْشُوفٌ ١	تَعْلَمُ	قَدْ قُلْتُ فِيهِ	قَدْ اسْرَعْتُ	يَا اِيَّهَا النَّزَّارِيُّ	2nd عَرُوضٌ مَخْبُولَةٌ مَكْشُوفَةٌ
اصْلَمُ ٢	لَا تُفْرِكُ	فِي عَتِيهَا	قَدْ اسْرَعْتُ	زَارِي عَلَى عَمْرِ	3rd عَرُوضٌ مَسْطُورَةٌ مَوْقُوفَةٌ
مَوْقُوفٌ ٣	لَا عَذْلِي	رَحْلِي اَيْدَا	يَا صَاحِبِي	"	4th عَرُوضٌ مَسْطُورَةٌ مَكْشُوفَةٌ

The licences allowed are حَبْلٌ, طَى, and حَبْنٌ.

1. حَبْنٌ :

أَرَدَ مِنْ أَمْرِ مَا يَنْبَغِي وَمَا تُطِيعُهُ وَمَا يَسْتَقِيمُ
مُفَاعِلُنَّ مُفَاعِلُنَّ مُفَاعِلُنَّ مُفَاعِلُنَّ مُفَاعِلُنَّ مُفَاعِلُنَّ

In the 3rd عَرُوضٌ.

قَدْ عَرَضْتُ سَعْدِي بِقَوْلِي إِفْنَادُ
مُسْتَفْعِلُنَّ مُسْتَفْعِلُنَّ مُسْتَفْعِلُنَّ فَعُولُنَّ

In the 4th عَرُوضٌ.

يَا رَبِّ إِنِّي أَخْطَأْتُ أَوْ نَسِيتُ
مُفَاعِلُنَّ مُسْتَفْعِلُنَّ فَعُولُنَّ
فَإِنِّي لَا تَنْسَى وَلَا تَمُوتُ
مُفَاعِلُنَّ مُسْتَفْعِلُنَّ فَعُولُنَّ

2. طَى :

قَالَ لَهَا وَهِيَ بِهَا عَالِمٌ وَبَحَكَ أَمَّا شَالُ طَرِيٍّ فَبِ قَلِيلٍ
مُفْتَعِلُنَّ مُفْتَعِلُنَّ مُفْتَعِلُنَّ مُفْتَعِلُنَّ مُفْتَعِلُنَّ مُفْتَعِلُنَّ

3. حَبَلٌ :

وَبَلَدٍ قَطَعَهُ عَامِرٌ وَجَمَلٌ نَحَرَهُ فِي الطَّرِيقِ
فَعَلَتْ فَعَلَتْ فَعَلَتْ فَعَلَتْ فَعَلَتْ

10. بحر المسرح THE FLOWING METRE.

NAME OF THE ضَرْبٌ	البحر		الصدر		NAME OF THE عَرُوضٌ
	الضرب	المقصورات	المعروض	المستعجل	
1 مطوًى	مستعجل	مستعجل	مستعجل	مستعجل	1st عروض ضجاجة
2 مقلوع	مقلوع	"	"	"	2nd عروض منهوكه موقوفه
1 موقوف	موقوفات	"	"	"	3rd عروض منهوكه مكشوفة
1 مكشوف	مكشوف	"	"	"	

الْمَنْسُجِ الْمَنْسُجِ.

الْعَجَزُ

الصدر

NAME OF THE
ضَرْبُ

الضَرْبُ

الْعَرُوضُ

NAME OF THE
عَرُوضُ

1 مطوًى

صَدْرُ الْعَرَفَا

شَيْءٌ فِي مِصْرٍ

لِلْخَيْرِ يَدُ

لَنْ أَيْنَ زَيْدُ

2 مَقْطُوعُ

غَنِينَا

بَانَتْ رَأُ

قَامَتْ عَلَى

مَا هَيْجَ اللَّهِ

1 مَرْقُوفُ

عَبْدُ الدَّارِ

صَبْرًا بَنَى

2nd عَرُوضُ مَرْقُوفُهُ

1 مَكْشُوفُ

يَدُ سَعْدَا

وَنَلَّ أَمَّ سَعْدَا

3rd عَرُوضُ مَكْشُوفُهُ

طَى ١

The licences which occur are **خَبَّنَ**, **طَيَّ**, and **خَبَّلَ**, but **خَبَّلَ** cannot be used in the second and third **عَرُوض**, and **خَبَّنَ** must not be employed in the first.

1. **خَبَّنَ** :

مَنَازِلَ عَفَاهُنَّ بِذِي الْأَرَا كِ كُلُّ وَآ بِلِي مُسَبِّ لِي هَطَلِ
مُفَاعِلُنْ فَعُولَاتُ مُفَاعِلُنْ مُفَاعِلُنْ فَعُولَاتُ مُفَتَعِلُنْ

In 2nd **عَرُوض**.

لَمَّا التَّقَوَا بِسُورَاتِ
مُسْتَفْعِلُنْ فَعُولَانْ

In 3rd **عَرُوض**.

مَا بِالْذِيَا رِانَسُ
مُسْتَفْعِلُنْ فَعُولُنْ

2. **طَيَّ** :

إِنْ سَمِيَ رَأَى شِيرَتَهُ قَدْ حَدِّبُوا دُونَهُ وَ قَدْ أَنْفُوا
مُفَتَعِلُنْ فَاعِلَاتُ مُفَتَعِلُنْ مُفَتَعِلُنْ فَاعِلَاتُ مُفَتَعِلُنْ

3. حَبَلٌ :

وَبَلَدٍ مُتَشَابِهٍ سَمْتَهُ قَطَعَهُ رَجُلٌ لِي جَمِيلَةٍ
فَعَلْتُ فَعَلْتُ مُسْتَفْعِلٌ فَعَلْتُ فَعَلْتُ مُفْتَعِلٌ

11. بَحْرُ الْحَفِيفِ THE LIGHT OR EASY METRE.

NAME OF THE ضَرْبٌ	الْعَجَزُ	الْعَرُوضُ	الصَّوَرُ	NAME OF THE عَرُوضٌ
	الضَرْبُ	قَاعِلَاتُنْ	قَاعِلَاتُنْ	عَرُوضٌ صَحِيحَةٌ
1 صَحِيحٌ	"	"	"	1st عَرُوضٌ صَحِيحَةٌ
2 مَحْذُوفٌ	قَاعِلُنْ	"	"	
1 مَحْذُوفٌ	قَاعِلُنْ	قَاعِلُنْ	"	2nd عَرُوضٌ مَحْذُوفَةٌ
1 صَحِيحٌ	مُسْتَقِيمُنْ	مُسْتَقِيمُنْ	مُسْتَقِيمُنْ	3rd عَرُوضٌ مَحْذُوفَةٌ
2 مَقْصُورٌ	مَقْصُورُنْ	"	"	مَحْذُوفَةٌ

Licences : كَفَّ, خَبِنَ, and شَكَّلَ.

1. خَبِنَ is allowed in the عَرُوض and ضَرْب, as well as in the body of the verse, as

وَفَوَّادِي كَعَهْدِهِ لِسُلَيْمَى بِهِوَ لَمْ يَحُلْ وَلَمْ يَتَغَيَّرْ
فَعِلَاتُنْ مُفَاعِلُنْ فَعِلَاتُنْ فَعِلَاتُنْ مُفَاعِلُنْ فَعِلَاتُنْ
بَيْنَمَا نَحْنُ فِي الْعَقِيْقَةِ مَعَا إِذْ أَتَى رَا كِبَا عَلَى جَمَلِهِ
فَعِلَاتُنْ مُفَاعِلُنْ فَعِلُنْ فَاعِلَاتُنْ مُفَاعِلُنْ فَعِلُنْ

In second ضَرْب of the first عَرُوض.

وَالْمَنَايَا مَا بَيْنَنَا رَوْغَادٍ كُلُّ حَيٍّ فِي حَبْلِهَا عَلَيْنِ
فَاعِلَاتُنْ مُسْتَفْعِلُنْ فَاعِلَاتُنْ فَاعِلَاتُنْ مُسْتَفْعِلُنْ فَعِلُنْ

2. كَفَّ :

يَا عَمِيرُ مَا تَظْهَرُ مِنْ هَوَاكَ أَوْ تَكُنْ يَسْتَكْثِرُ حِينَ يَبْدُو
فَاعِلَاتُ مُسْتَفْعِلُ فَاعِلَاتُ فَاعِلَاتُ مُسْتَفْعِلُ فَاعِلَاتُنْ

3. شَكَّلَ :

صَرَمَتْكَ أَسْمَاءُ بَعْدَ دَوَالِهَا فَاصْبَحَتْ مُكْتَبَةً بَا حَزِينَا
فَعِلَاتُ مُسْتَفْعِلُنْ فَعِلَاتُ فَاعِلَاتُنْ مُفَاعِلُ فَاعِلَاتُنْ

ضَرَبَ also occurs in the first تَشْعِيتٌ .

يَتَرَقُّوْنَ نَ كَالسَّرَا بِ وَقَدْ خَصَّ نَ غَمَارًا مِّنَ الشَّرَا بِ الْجَارِي
فَعَلَاتْنِ مَفَاعِلُنْ فَعَلَاتْنِ فَعَلَاتْنِ مَفَاعِلُنْ مَفْعُولُنْ

ضَرَبَ becoming مَفْعُولُنْ in the تَشْعِيتٌ .

12. بحر المضارع THE DOUBTFUL METRE.

NAME OF THE ضَرْبٌ	الضرب	العجز	العرض	الصدر	NAME OF THE عَرُوضٌ
صَحِيحٌ	مَقَاعِلِيْنُ	قَاعِ لَائِنُ	مَقَاعِلِيْنُ	قَاعِ لَائِنُ	عَرُوضٌ 1st
		قَاعِ لَائِنُ		قَاعِ لَائِنُ	مَجْرُورَةٌ صَحِيحَةٌ

EXAMPLE OF 'المضارع'.

NAME OF THE ضَرْبٌ	الضرب	العجز	العرض	الصدر	NAME OF THE عَرُوضٌ
صَحِيحٌ	مَعْطِفِيهَا	وَأَغْصَانُ	رَدَفٌ سَلَمِي	يُنْصَارِعُنُ	عَرُوضٌ 1st
					مَجْرُورَةٌ صَحِيحَةٌ

In this metre the *ى* and *ن* of the foot مَفَاعِيلُنْ cannot both be retained at once. This rule is called مُرَاقِبَةٌ.

In the verse given as an example above, the *ن* is suppressed ; an instance of the suppression of the *ى* is

وَقَدْ رَأَى تَ الرِّجَالَ فَمَا أَرَى مِثْلَ زَيْدٍ
مَفَاعِلُنْ فَاعِلَاتُ مَفَاعِلُنْ فَاعِلَاتُنْ

where the *عَرُوضُ* suffers *كَفٌّ*.

خَرَبٌ and *شَتْرٌ* occur.

1. *شَتْرٌ* :

سَوْفَ أَهْ دَى لِسَلَمَى نُنَاءُ لَمَى نُنَاءُ
فَاعِلُنْ فَاعِلَاتُنْ مَفَاعِيلُ فَاعِلَاتُنْ

the مَفَاعِيلُنْ of the first foot becoming فَاعِلُنْ.

2. *خَرَبٌ* :

إِنْ تَدُنْ مِنْهُ شَبْرًا يَقْرَبُكَ مِنْهُ بَاعًا
مَفْعُولُ فَاعِلَاتُنْ مَفْعُولُ فَاعِلَاتُنْ

In this metre the ف and the و of مَفْعُولَاتُ cannot both be retained together.

In the example the و has been suppressed by طَى.

The following is an instance of the dropping of the ف :

وَالنَّذْرِ	بِالْيَمَانِ	بَشَرْنَا	أَنَا مَ
مُفْتَعِلْنَ	مَفْعُولَاتُ	مُفْتَعِلْنَ	فَعُولَاتُ

They are only very rarely retained together, as in the verse :

مِنْ كَثَبٍ	بَلْ أَدْعُوكَ	مِنْ بَعْدِ	لَا أَدْعُوكَ
مُفْتَعِلْنَ	مَفْعُولَاتُ	مُفْتَعِلْنَ	مَفْعُولَاتُ

المُضَارِعُ and الْمُقْتَضَبُ are of very rare occurrence in classical poetry.

14. بحر المجتبى THE DOCKED METRE.

NAME OF THE ضرب	الضرب	العجز	الصدر	NAME OF THE عروض
صحيح	فاعلاتن	فاعلاتن	مستفعلن	عروض
محدوف	فاعلاتن	فاعلاتن	مستفعلن	عروض
محدوف مخبون	فاعلاتن	فاعلاتن	مستفعلن	عروض

EXAMPLES OF **الْمَجْمُوعَاتُ**.

NAME OF THE صَرْبٌ	الْعَجْزُ	الْعُرُوضُ	الْأَصْدَارُ	NAME OF THE صَرْبٌ
صَحِيحٌ ¹	لَنْ يَلَامَا	مُسْتَهَامَا	يَا مَنْ عَلَى آ	عُرُوضٌ ¹
مَحْذُوفٌ ¹	بَعْضُ حَاجَةٍ	لَنْ أَصَابَتْ	أَجْتَنُّ يَدِي	مَجْزُوءَةٌ صَحِيحَةٌ ¹
مَحْذُوفٌ مَخْبُونٌ ²	وَالْعَدَمُ	هَذَا الْقَدَمُ	دَارُ عَفَا	عُرُوضٌ ¹
	سَلَمُهُ	بِالْبَيْنِ مِنَ	صَاحِ الْفَرَا	مَجْزُوءَةٌ مَحْذُوفَةٌ ²

¹ Rare and post-classical.

This metre is very rarely used in its full form as in the first example.

The following licences are allowed—**حَبْنٌ**, **كُفٌّ**, and **شَكْلٌ**.

1. **حَبْنٌ** :

وَلَوْ عَلِقَ	مَتَّ بِسَلَمَى	عَلِمْتَ أَنَّ	سَمَوْتَ
مُفَاعِلُنْ	فَعِلَاتُنْ	مُفَاعِلُنْ	فَعِلَاتُنْ

2. **كُفٌّ** :

مَا كَانَ	طَاوَهُنْ	إِلَّا عِدَ	تَهْ صِمَارَا
مُسْتَفْعِلُ	فَاعِلَاتُ	مُسْتَفْعِلُ	فَاعِلَاتُنْ

3. **شَكْلٌ**, in the first and third foot :

أُولَئِكَ	خَيْرُ قَوْمٍ	إِذَا ذُكِرَ	رَأَى الْخِيَارَ
مُفَاعِلُ	فَاعِلَاتُنْ	مُفَاعِلُ	فَاعِلَاتُنْ

تَشْعِيْتُ also occurs, but if the **فَرْبٌ** suffer **تَشْعِيْتُ**, it may not suffer **حَبْنٌ** also.

An example of this licence is—

عَلَى الدِّيَا	رِ الْقِفَارِ	وَالنَّوَى وَالْأَحْجَارِ
مُفَاعِلُنْ	فَاعِلَاتُنْ	مُسْتَفْعِلُنْ

تَظَلُّ عِيَّ	نُكَتَ تَجَرِي	بِوَكَيفٍ	وَمَدَارٍ
مُفَاعِلُنْ	فَعِلَاتُنْ	مُفَاعِلُنْ	مَفْعُولُنْ
فَلَيْسَ بِآ	لَمِيلٍ تَهْدِي	شَوْقًا وَلَا	بِالنَّهَارِ
مُفَاعِلُنْ	فَاعِلَاتُنْ	مُسْتَفْعِلُنْ	فَاعِلَاتُنْ

where the ضَرْبُ is sometimes فَاعِلَاتُنْ and sometimes مَفْعُولُنْ.

15. بِحَرِّ الْمَقَارِبِ. THE TRIPPING METRE.

15. بِحَرِّ الْمَثَارِبِ THE TRIPPING METRE.										
NAME OF THE ص ل		العجز				الصدر				NAME OF THE ص ل
ضرب		الضرب				العروض				عروض
١ صحيح	فَعُولٌ	فَعُولٌ	فَعُولٌ	فَعُولٌ	فَعُولٌ	فَعُولٌ	فَعُولٌ	فَعُولٌ	فَعُولٌ	1st عروض صحيحة
٢ منقصور	فَعُولٌ	"	"	"	"	"	"	"	"	
٣ محذوف	فَعْلٌ	"	"	"	"	"	"	"	"	
٤ ابتز	فُلٌ	"	"	"	"	"	"	"	"	
١ محذوف	فَعْلٌ	"	"	"	"	فَعْلٌ				2nd عروض محذوفة
٢ ابتز	فُلٌ	"	"	"	"	"	"	"	"	

EXAMPLES OF الْمُتَقَارِبُ.

NAME OF THE ضَرْبٌ	الضَرْبُ	العروض	الصدر	NAME OF THE عَرُوضٌ
١ صَحِيحٌ	يَعَانِي	فَوَادِي	نَافَسِي	سَلَامِي
٢ مَقْصُورٌ	يَلَا	"	"	"
٣ مَحْذُوفٌ	يَلِي	"	"	"
٤ أَتَرٌ	وَمِنْ مِثْلِهِ	خَلَّتْ مِنْ	عُوجَا	خَلِيلِي
١ مَحْذُوفٌ	يَذَاتِ الْغَضَا	لِسَلَمِي	فَرَّتْ	أَمِنْ دِمِ
٢ أَتَرٌ	فَضْ يَاتِي كَا	فَمَائِي	تَنَسَّ	تَعْنَفْ

When the **عَرُوضٌ** is **مَحْدُوفٌ** the **عَرُوضٌ** may also suffer the same modification, so that there is an alternation between **فَعُولٌ** and **فَعْلٌ**, thus :

كَانَ الْمَدَامَ وَصَوَّبَ الْغَمَامَ وَرَبَّحَ الْخَزَامَى وَنَشَرَ الْقَطْرَ
 فَعُولٌ فَعُولٌ فَعُولٌ فَعُولٌ فَعُولٌ فَعُولٌ فَعْلٌ فَعْلٌ
 يَعْلُ بِهَا بَرُّ دُنْيَا بِهَا إِذَا غَرَّ رَدَّ الْطَّائِرُ الْمَسَّ تَحَرَّ
 فَعُولٌ فَعُولٌ فَعُولٌ فَعُولٌ فَعُولٌ فَعُولٌ فَعْلٌ فَعْلٌ

قَبْضٌ occurs as a variation in the metre.

أَنَادَ فِجَادَ فَسَادَ فَزَادَ وَقَادَ فَذَادَ وَعَادَ فَأَفْضَلَ
 فَعُولٌ فَعُولٌ فَعُولٌ فَعُولٌ فَعُولٌ فَعُولٌ فَعْلٌ فَعْلٌ

ثَمٌّ and **ثَلَمٌ** may also be used.

1. **ثَلَمٌ** :

لَوْلَا خِدَاشٌ أَخَذَتْ جَمَالًا تَبَكَّرَ وَلَمْ أَءِطْهُ مَا عَلَيْهَا
 فَعْلٌ فَعْلٌ فَعْلٌ فَعْلٌ فَعْلٌ فَعْلٌ فَعْلٌ فَعْلٌ

where the first foot is **فَعْلٌ**.

2. ثَمَّ:

قُلْتُ سَدَادًا لِمَنْ جَاءَ نِي فَاحْسَنَ مَقُولًا وَاحْسَنَ مَرَايَا
فَعَلَّ فَعُولٌ فَعُولٌ فَعَلَّ فَعُولٌ فَعُولٌ فَعُولٌ فَعُولٌ

where the first foot is فَعَلَّ.

بَحْرُ الْمَتَدَارِكِ THE CONSECUTIVE METRE.			
NAME OF THE ضَرْبٌ	الضَرْبُ	العروضُ	الصدرُ
مُخَوَّنُونَ	فَاعِلُنْ فَاعِلُنْ فَعِلُنْ	فَاعِلُنْ فَاعِلُنْ فَعِلُنْ	فَاعِلُنْ فَاعِلُنْ فَعِلُنْ
مَرْفُلٌ	فَاعِلَاتُنْ فَاعِلَاتُنْ	فَاعِلُنْ فَاعِلُنْ	فَاعِلُنْ فَاعِلُنْ
مَذْبُلٌ	فَاعِلَانْ	فَاعِلَانْ	فَاعِلَانْ
			مَجْرُورَةٌ صَحِيحَةٌ
			عَرُوضٌ
			مَجْبُورَةٌ
			عَرُوضٌ

1 When used thus with خَبْنٌ in every foot it is called بَحْرُ الْخَبْنِ.

EXAMPLES OF الْمُتَدَارِكُ.

NAME OF THE مُضَرَّبٌ	{ الغَمَزُ الضَرْبُ	{ العَرُوضُ الضَرْبُ	{ الضَرْبُ	NAME OF THE عَرُوضٌ
١ مخبون	{ تَلَفَّى	{ سَبَقَتْ	{ فَدَنَّا	{ عَرُوضٌ مُخْبُونَةٌ
١ مرفل	{ الْمُلَوَّنُ	{ قَدَّ كَسَا	{ هَآ إِلَيَّ	{ عَرُوضٌ مُجَزَّاةٌ صَحِيحَةٌ
٢ مذيّل	{ الدَّهْرُ	{ أَمَّ زَيْو	{ أَقْفَرْتُ	{ عَرُوضٌ مُجَزَّاةٌ صَحِيحَةٌ
			{ رِعْمَانُ ^١	{ دَارَسَ
			{ دَارَهُم	{ هَذَبَ
			{ نَفَرْتُ	{ سَبَقْتُ
			{ عَامِرٌ	{ جَاءَنَا
			{ سَالِمًا	{ عَامِرٌ
			{ صَالِحًا	{ جَاءَنَا
			{ بَعْدَ مَا	{ جَاءَنَا
			{ كَانَ مَا	{ جَاءَنَا
			{ كَانَ مِنْ	{ جَاءَنَا
			{ عَامِرٌ	{ جَاءَنَا

^١ Here the مُضَرَّبُ is مَرْفُلٌ because of the تَصْرِيعُ (see p. 317).

There is a modification of this metre, in which every foot becomes مَقْطُوعٌ; the effect of this is to make the verse consist entirely of long syllables, and it is then called فَرْبُ النَّاقُوسِ "drops from the spout," or فَرْبُ الْمِيزَابِ "striking the *nakûs*."¹

The following is an example :

نَوْمِي حَتَّى جَسْمِي اسْقَمَ	أَهْوَى بَدْرًا جَفْنِي أَحْرَمَ
دَمْعِي قَانٍ مِثْلَ الْعَنْدَمِ	نَادَى قَلْبِي طَوْعًا حَسْبِي

¹ A wooden board suspended by chains and beaten, to serve instead of bells, in Christian churches in the East—bells having formerly been prohibited.

SECTION II.—THE RHYME.

DIFFERENT KINDS OF RHYME.

(203). The ⁵قَافِيَة, or Rhyme, is comprised between the last two quiescent letters of a verse.

There are five kinds of ⁵قَافِيَة, distinguished by the number of vowelled letters which intervene between the last two quiescent letters, viz.

Name of Rhyme.	Number of Letters Intervening.	Example.
مُتَرَادِفٌ	none	الْبَخِيلُ
مُتَوَاتِرٌ	1	وَلَا أَدْرِي
مُتَدَارِكٌ	2	لَوْ جَدَدُ
مُتَرَكَبٌ	3	عَنْ سَهْرِي
مُتَكَاسٍ	4	إِلَى الْحَضِيضِ قَدَمُهُ

(204). CONSONANTS OF THE ⁵قَافِيَة.

⁵رَوِي is the consonant upon which the rhyme depends, and which remains the same throughout the poem, as the ل in الْعَطْلِ, or the م in عِنْدَمَ. A *kasidah* rhyming in either of these letters would be called respectively قَصِيدَةٌ مِيمِيَّةٌ or قَصِيدَةٌ لَامِيَّةٌ.

The following cannot be employed as ⁵رَوِي:

ا, و, and ي, unless they are radical, or , and ي forming diphthong with a preceding *fethah*.

ها, ؤ (pronouns), unless preceded by a long vowel, as
مِوَاهَا.

خُرُوجٌ and مِلَّةٌ.

If the قَانِيَّةٌ end in a vowel, this is always considered as long, whether it be written so or not; when it is *fethah*, the ا is usually written, but with *kesrah* and *dhammah* the و and ى are not often expressed. This additional letter of prolongation is called مِلَّةٌ.

ي may take ؤ after it for its مِلَّةٌ, as مَكَانِيَّةٌ for مَكَانِي.

When the pronoun ؤ following the رَوِيٌّ has its vowel so pronounced, the letter understood is called خُرُوجٌ.

رَدَفٌ is a letter of prolongation coming before the رَوِيٌّ, as the و, ا and ى in the words نَصِيرٌ, تَدْوِيرٌ, سَلَامٌ.

تَأْسِيسٌ is an ا of prolongation coming before the رَوِيٌّ, but separated from it by a consonant, which is called دَخِيلٌ, as in the words صَابِرٌ, قَادِرٌ. The دَخِيلٌ may differ in every verse.

(205). VOWELS OF THE قَانِيَّةٌ.

مَجْرَى is the vowel of the رَوِيٌّ, which becomes long by the addition of the مِلَّةٌ.

نَفَافٌ is the vowel between the letter ؤ of the pronoun when it occurs as مِلَّةٌ and the خُرُوجٌ.

تَوَجِيهٌ is the vowel immediately preceding the رَوِيٌّ, as the *kesrah* in سَيِّدِي.

إِشْبَاعٌ is the vowel of the دَخِيلٌ when the قَانِيَّةٌ is مُؤَنَسَةٌ, as the *kesrah* in صَابِرٌ, قَادِرٌ.

حَدَوٌ is the vowel of the letter preceding the رَدَفٌ, and made long by the latter, as the *fethah*, *kesrah*, and *dhammah* preceding the letter of prolongation in the words نَصِيرٌ, تَدْوِيرٌ, and سَلَامٌ.

In the *ridf*, and *ى* may interchange; for instance, the word *عِيدٌ* is considered as rhyming with *عُهُودٌ*, and *مُسْمُوعٌ* with *مُطِيعٌ*. A similar interchange may take place in the *تَوْجِيهٌ*, *q.v.*

ا as a *رَدْفٌ* and *fethah* in the *تَوْجِيهٌ* are invariable.

The *قَافِيَةٌ* is called—

مُطْلَقَةٌ when it ends in a vowel.

مَقْدَدَةٌ when it ends in a consonant.

مَرْدَفَةٌ when it has a *رَدْفٌ*.

تَأْسِيسٌ when it has a *تَأْسِيسٌ*.

مَبْجُودَةٌ when it has neither.

عَيْبٌ FAULTY RHYME.

(206). Any departure from the preceding rules is called *عَيْبٌ* "a fault." The Arab writers on Prosody enumerate the following:

سَنَادٌ making an improper interchange of vowels in the *تَوْجِيهٌ*, *إِشْبَاعٌ*, or *حَدْوٌ* (*q.v.*).

إِقْرَافٌ changing the *مَجْرَى*.

إِكْفَاءٌ substituting a cognate consonant for the *رَوَى*.

إِطَاءٌ repeating the same word as a rhyme in the course of a poem unless at least seven verses intervene.

تَتْمِيمٌ } so connecting a verse with one that follows that
 or
تَضْمِينٌ } the meaning of the first is not complete until the second be heard or read. Every verse should contain a distinct and intelligible proposition.

ضُرُورَةُ الشَّعْرِ POETICAL LICENCE.

(207). The only poetical licence which is considered not to be a blemish is that of making an imperfectly declined

noun declinable, as in the example on p. 103. The reason why this is approved of is, the Arab doctors say, that it is only restoring the noun to its original state.

The Arab poets do, however, as may be expected, take frequent liberties with grammar and orthography in order to meet the exigences of their metres. The following are the principal of these licences :

Changing a *hemzet el-kata'* into a *hemzet el-waṣl* (see p. 13), as يَا أَهْلَ مَرْوَانَ for يَا مَرْوَانَ; مُجِيرُ أَمْرِ عَامِرٍ for مُجِيرُ أَمْرِ عَامِرٍ.

Throwing back the vowel of the *hemzet el-kata'* when so changed on to the preceding consonant, if that be a quiescent letter, as لَوَّانٌ for لَوَّانٌ.

Changing a *hemzet el-kata'* into the corresponding letter of prolongation, as رَأْسٌ for رَأْسٌ; ذَيْبٌ for ذَيْبٌ, etc.

Dropping the *hemzet el-kata'* altogether, as أَلْسَمَا for أَلْسَمَا.

Vice versâ, changing a *hemzet el-waṣl* into a *hemzet el-kata'*, as وَأَصْبِرِي for وَأَصْبِرِي.

The ا of مَا, when interrogative, is frequently omitted, as حَتَّى مَا for حَتَّى مَا.

Other and more violent licences, such as the lengthening a short vowel, or *vice versâ*; the improper use of the *tenwîn* and *teshdid*; the suppression or insertion of vowels, and the abbreviation of syllables, need not occupy the student's attention, as they occur comparatively seldom, and are nearly always noticed in the commentaries upon the poems in which they are found.

APPENDIX.

GLOSSARY OF TECHNICAL TERMS USED IN ARABIC GRAMMAR.

إِبَاحَةٌ according a full licence.

إِبْتِدَاءٌ inchoative, subject.

إِلْبِيدَاءُ فِي الزَّمَانِ commencement
of a certain period of time.

أَبْجَدٌ alphabet (arranged in numerical order).

إِبْطَالٌ causing a grammatical action
to cease to take effect.

أَبْنِيَةُ الْمَبَالِغَةِ forms implying intensity.

إِتْبَاعٌ apposition, sequence.

إِتْبَاعُ الْمَحَلِّ apposition according to
the context.

إِتِّصَالٌ relation of connexion.

إِجَابَةُ الْمُنْهِنِ in answer to a
tentative question.

أَجْنَبِيٌّ extraneous; any part of a
proposition beside the antecedent (subject or agent), the complement of a verb or an adverb of condition.

أَجْوْفٌ hollow.

آحَادٌ units.

أَحَادُثُ الأَحْدَاثُ anything that has happened.

أَلْخَبَرُ enunciative.

أَلْخَبَرُ عَنِ الشَّيْءِ بِالَّذِي expressing
the quality of a thing by
means of the conjunctive adjective
الَّذِي.

أَخْتُ الْفَتْحَةِ the sister of *fethah*,
i.e. the homologous letter ا.

إِخْتِصَاصٌ ownership, speciality.

آخِرُ الْحُرُوفِ ي, the last letter in
the alphabet.

أَخْصٌ especial.

أَخْوَاتُ كَانَ the verbs mentioned
on p. 242.

إِخْفَاءٌ occultation; a dull pronunciation
of the ن.

أَدَاةُ التَّعْرِيفِ the article, particles,
etc., which render a noun definite.

إِدْغَامٌ insertion, assimilation of two
letters.

إِدْغَامٌ بِعُتَّةٍ insertion with nasal sound; suppression of the ن before و, ي, or ن, which are then doubled, but a slight nasal sound is still heard.

إِدْغَامٌ بِلا غِنَةٍ suppression of the ن before ر and ل, which are then doubled to compensate for the loss.

إِدْغَامٌ صَغِيرٌ فِي الْمُتَجَانِسِينَ assimilation of the last quiescent consonant of a word with a homogeneous letter commencing the following word.

إِدْغَامٌ صَغِيرٌ فِي الْمُثْلِينَ assimilation of the last quiescent consonant of a word with the same letter beginning the next word.

إِدْغَامٌ كَبِيرٌ فِي الْمُتَجَانِسِينَ assimilation of the last letter, even when *not* quiescent, with a homogeneous letter beginning the next word.

إِدْغَامٌ كَبِيرٌ فِي الْمُثْلِينَ assimilation of the last letter, even when *not* quiescent, with the same letter beginning the next word.

إِذَا الْمَفَاجَاةُ the word إِذَا signifying something unexpected.

الرَّابِعُ الزَّوَائِدُ the four increments, the letters ن, ي, د, and ا, used in forming the inflexions of the aorist.

إِسْتِثْقَالٌ difficulty of pronunciation.

إِسْتِثْنَاءٌ exception.

إِسْتِدْرَاكٌ serving to retain or correct what has been previously enunciated.

إِسْتِزْدَالٌ expressing disdain.

إِسْطَالَةٌ extension.

إِسْتِعَارَةٌ metaphor.

إِسْتِعَارِيٌّ metaphorical.

إِسْتِعَانَةٌ indicating the employment of means, instrument, etc.

إِسْتِعْلَاءٌ elevation.

إِسْتِغَاثَةٌ calling for aid.

إِسْتِغْرَاقٌ being absolute and complete (a negation, etc.).

إِسْتِغْرَاقٌ أَفْرَادِ الْجِنْسِ حَقِيقَةً including all the individuals of a species, in a natural sense.

إِسْتِغْرَاقٌ خَصَائِصِ الْجِنْسِ مَجَازًا including all the properties of a species, in a metaphorical sense.

إِسْتِغْقَالٌ depression.

إِسْتِثْقَامٌ interrogation.

إِسْتِثْقَالٌ future.

إِسْتِثْنَاءٌ introducing a new proposition independent of the preceding.

أَسْلِيَّةٌ (consonants) formed with the tip of the tongue.

إِسْمٌ noun or pronoun.

إِسْمُ الْإِشَارَةِ demonstrative pronoun.

إِسْمُ آلَةٍ noun of instrument.

إِسْمُ إِنٍّ the nominative of the particle إِنَّ.

إِسْمٌ تَامٌ perfect noun.

إِسْمُ التَّفْضِيلِ comparative or superlative.

إِسْمُ جَوْثٍ concrete noun.

إِسْمُ الْجَمْعِ collective noun.

إِسْمُ ذَاتٍ real or concrete noun.

إِسْمُ الْجِنْسِ noun of species.

إِسْمُ جِنْسٍ جَمْعِي collective generic noun.

إِسْمُ الزَّمَانِ وَالْمَكَانِ noun of time and place.

إِسْمٌ صَرِيحٌ a real noun.

إِسْمٌ عَلَى النَّسَبِ possessive noun or epithet.

إِسْمُ الْفَاعِلِ agent.

إِسْمُ الْفِعْلِ noun of action.

إِسْمُ الْكَثْرَةِ noun of abundance.

إِسْمُ الْمَرَّةِ noun of unity (of time).

إِسْمٌ لِلْمَصْدَرِ or إِسْمُ الْمَصْدَرِ quasi-infinitive noun.

إِسْمٌ مَوْوَلٌ an expression equivalent to a noun.

إِسْمُ الْمَفْعُولِ patient, passive participle.

إِسْمُ الْإِسْمِ الْمُنْسُوبِ noun of relation.

إِسْمُ التَّنَوُّعِ noun of unity (of species).

إِسْمُ الْوَعَاءِ noun denoting the vessel in which a thing is contained.

إِسْمُ حَدَثٍ noun of accident, i. g. مصدر.

إِسْمٌ فِي بَابٍ ظَنَنْتَ nominative of a verb in the category of ظَنَّ (see p. 246).

إِسْمُ الظَّرْفِ noun of time and place.

إِسْمُ الْعَدَدِ numeral.

إِسْمٌ عَيْنٍ real or concrete noun.

إِسْمُ الْكَيْفِيَّةِ abstract noun of quality.

إِسْمٌ مُبَالَغَةٍ noun of exaggeration, intensity or excess.

إِسْمٌ مُبْهَمٌ a vague or, indeterminate noun, such as those on p. 285 (183).

إِسْمٌ مُصَدَّرٌ verbal noun, quasi-infinitive.

إِسْمٌ مُصَغَّرٌ diminutive noun.

إِسْمٌ مُضْمَرٌ implied or understood, noun, pronoun = ضَمِيرٌ.

إِسْمٌ مُعْنَى ideal or abstract noun.

إِسْمٌ مُقَابِلٌ لِلْفِعْلِ وَالْحَرْفِ the noun opposed to the verb and particle.

إِسْمُ الْوَحْدَةِ noun of unity.

أَسْمَاءُ الْإِشَارَةِ the demonstrative pronouns.

أَسْمَاءُ الْأَفْعَالِ adverbs which perform the functions of verbs.

أَسْمَاءٌ سَمِيَّتْ بِهَا الْأَفْعَالُ, i. e.

أَسْمَاءُ الْأَفْعَالِ.

أَسْمَاءُ الْعَدَدِ numerals.

الإسم المشتق من العدد على وزن
nouns derived from num-
bers on the measure of the agent.

أسماء منقوصة imperfect nouns.

إِسْنَاد relation of the subject to the
attribute.

إِسْنَادِي a proper name, consisting
of a complete proposition, i.e. of
a subject and predicate.

إِشْبَاع in poetry, using a long for
a short vowel (see also p. 374).

إِشْتِرَاكٌ فِي الْفَاعِلِيَّةِ وَالْمَفْعُولِيَّةِ
expressing the idea of agent and
patient at the same time.

إِشْتِغَالٌ distracted or diverted from
its original object.

إِشْتِمَالٌ enunciating an idea com-
prised in an antecedent proposi-
tion.

إِشْمَامٌ insinuating (the sound of a
vowel which is not written).

إِصْطِلَاحَةٌ technical or conventional
term.

إِسْطِلَاحِي technical.

أَصْلٌ root.

أَصْلِي radical.

أَصْلِيَّةٌ radicals.

أُصُولٌ roots, principles.

أَصَمٌ surd verb = مُضَاعَفٌ doubled.

أَصَوَاتٌ interjections.

إِضَافَةٌ connexion, state of con-
struction of two nouns.

إِضَافَةُ الْمُرَادِفِ إِلَى مُرَادِفِهِ such
a construction as نَهْرُ الْفُرَاتِ
the River Euphrates.

إِضَافِي proper name formed of two
nouns in a state of construction.

إِضْبَاطٌ fixing, i.e. giving letters their
proper vowels.

إِضْمَارٌ implying.

إِطْرَادٌ being general.

مُطَبَقَةٌ see إطباق.

إِطْلَاقٌ being absolute.

إِظْهَارٌ clear pronunciation.

إِعْرَابٌ declension of nouns; add-
ing vowel points.

إِغْرَاءٌ urging or exciting to the
performance of an action.

أَفْعَالُ الْإِنْشَاءِ inchoative verbs.

أَفْعَالُ التَّعْجِبِ verbs signifying
wonder.

أَفْعَالُ الْحِسِّ verbs of sense or
feeling.

أَفْعَالُ الشُّرُوعِ inchoative verbs.

أَفْعَالُ الشَّكِّ وَالْيَقِينِ verbs im-
plying doubt or certainty.

أَفْعَالُ الْقَلْبِ verbs denoting a
mental process.

أَفْعَالُ الْقَلْبِ, i.e. أفعال قلبية.

أَفْعَالُ الْمَدْحِ وَالذَّمِّ verbs of praise
and blame.

أَفْعَالُ الْمُقَارَبَةِ approximate verbs.

نَاقِصَةٌ incomplete verbs, i.g.

كَانَ وَأَخَوَاتُهَا.

أَفْعَلُ the form أَفْعَلُ when signifying comparative or superlative (as distinguished from the same form in the sense of colour or deformity).

مَنْتَهَى الْجُمُوعِ, see أَقْصَى الْجُمُوعِ.

أَكْلُونِي الْبَرَايِثَ a formula employed to express an unusual concordance between the verb and the agent when the former agrees in number with the latter, in violation of the rules given on p. 180 (101).

إِلَى آخِرِهِ abbreviation for إِلَى آخِرِهِ = etc.

إِلصَاقٌ adhesion, propinquity.

إِلْغَاءٌ depriving (a verb, etc.) of its grammatical influence.

إِلْفُ النَّدْبَةِ the ا added to a word to express grief, complaint, etc.

هَمْزَةُ الْوَصْلِ i.g. الْإِلْفُ الْوَصْلِ.

هَمْزَةُ الْقَطْعِ i.g. الْإِلْفُ الْقَطْعِ.

إِلْفٌ مُفْرَدَةٌ isolated *alif*, i.g.

إِلْفٌ مُلْسَأٌ.

إِلْفٌ مُقْصُورَةٌ short *alif*, the termination ي, see p. 74.

إِلْفٌ مُلْسَأٌ soft *alif*.

إِلْفٌ مُمَدَّدَةٌ long *alif*, the termination آ.

الْإِلْفُ وَاللَّامُ the article.

الْإِلْفُ وَالنُّونُ الزَّائِدَتَانِ the addition of the termination اِن.

أَلْفٌ thousands.

إِمَالَةٌ giving the sound of *é* to an *alif*, see p. 9 (7).

أَمْثَلٌ pl. of مِثَالٌ q.v.

أَمْرٌ imperative.

إِنْ وَأَخَوَاتُهَا see p. 248 (154).

أَنْ أَنْ which performs the functions of a noun of action.

إِنْهَاةٌ term, limit.

إِسْجَرَاةٌ alteration.

إِنْفِتَاحٌ being open (the shape of a letter, as ط).

إِهْمَالٌ omission (of the vowel points, etc.).

إِجَابَةٌ affirmative proposition.

ب

بَاءُ الثَّمَنِ the preposition ب signifying the price at which, etc.

بَابٌ category, conjugation.

بَارِزٌ sensible, obvious.

بَدَلٌ substitute or permutative; this is of four sorts, viz. :

بَدَلُ الْإِسْتِمَالِ permutation of comprehension, enunciating an idea contained in, or inseparable from the antecedent.

بدل البعض من الكل substitution
of part for the whole.

بدل الغلط substitution correcting
a former statement.

بدل الكل من الكل substitution
enunciating the same idea from
a different point of view.

بدل من المضاف إليه substitution
of the article to express the
idea of the second of two nouns
in a state of construction.

بديع a rhetorical figure.

علم البديع rhetoric.

بناء indeclinability.

بيان explanatory adverbial com-
plement.

ت

تاء مبسوطة the termination ت.

تاء مربوطة the termination ة.

تابع appositive.

تأكيد corroboration, emphasizing,
making energetic.

تامة perfect or attributive verbs.

تأنيث feminine.

تنية (a negation) completely
effacing the idea of the existence
of the thing denied.

تبعية expressing a portion of a
whole.

تبيين distinguishing, explaining.

تشديد, i.g. تثقيل.

ثنائية dual.

تجدد constant renewal.

تجرد } despoiling a word of its
grammatical influence on
what follows.

تجنيس being homogeneous, allit-
eration, a pun.

تحضيض a gentle request or in-
vitation.

تحقير to express disdain.

تحقيق الهمزة giving the *hamza* its
full value.

تخفيف making light, writing a
single for a doubled letter.

ترادف a series of distinct words
indicating one and the same
object from the same point of
view; synonyms.

ترحم compassion.

ترج hope.

ترخيم cutting off the last syllable
of a word, as ابن مال for
ابن مالك. See p. 200 (114).

تقديم putting (a letter, etc.) first.

ترقيم } writing the numerical
cyphers in ordinary use.

تركيب composition, arrangement.

ترنم chaunting, intoning.

تسجيع rhythmical prose.

تسكين making a letter quiescent.

تَسْهِيلُ الهمزة dropping or softening the *hemzeh*.

تَشْدِيدُ adding the mark ّ to double a letter. The mark ّ itself.

تَصْرِيفُ inflexion, changing from one form to another.

تَصْغِيرُ diminutive.

تَعْجِبُ admiration.

تَعْدِيَةٌ rendering transitive.

تَعْذُرُ impossibility.

تَعْدَادُ numeration.

تَعْرِضُ hinting, innuendo, being ambiguous.

تَعْلِيلُ leaving in suspense.

تَعْرِيفُ making definite.

تَعْلِيلُ expressing the cause of an event.

تَغْيِيرُ change.

تَقْسِيرُ exposition (especially of the Korān).

تَقْشِيرُ dilatation.

تَقْدِيرٌ virtually.

تَقْدِيرٌ virtual.

تَقْطِيعُ scansion.

تَقْوِيَةُ الْعَامِلِ strengthening the influence of the antecedent.

تَكْرِيرُ repetition.

تَمَنُّ hoping.

تَمْكِينُ confirming.

تَمْيِيزُ specificative or discriminative.

تَنَازُعٌ فِي الْعَمَلِ grammatical influence of various antecedents upon their complements in one sentence; see p. 264 (166).

تَنَاسُبُ harmony.

تَنْصِيفُ, i.g. اسْتِغْرَاقُ.

تَنْكِيرُ making indefinite.

تَنْوِينُ doubling a final vowel, which is then pronounced with a nasal sound; see p. 6 (4).

تَوَابِعُ appositives.

تَوْكِيدُ corroborative.

ث

ثَقِيلَةٌ (a letter) having *tashdid*.

ثَلَاثِي triliteral.

ثَنَا abbreviation for حَدَّثَنَا "he related to us."

ثَنَاءِي biliteral.

ج

جَ abbreviation for جَمْعُ plural, and in the Korān for جَائِزٌ a lawful pause.

جَارٌ preposition.

جَارٌ وَمَجْرُورٌ a preposition with its noun.

جَامِدٌ primitive (noun).

جَائِزٌ permissible.

جَمْعُ جَمْعُ abbreviation for جَمْعُ جَمْعُ plural of a plural.

جَدْح denial, negation.
 جَزَاء compensation.
 جَزَم writing the mark َ above a letter to signify that it is quiescent.
 جَزَمَ the mark َ (see سُكُون).
 جَر attraction, genitive case.
 جَمْع plural.
 جَمْع التَّكْسِير broken plural.
 جَمْع الجمع plural of a plural.
 جَمْع سَالِم } sound or regular
 جَمْع صَحِيح } plural.
 جَمْع عَلَى هِجَاوَيْن plural formed by the addition of two letters (regular plural).
 جَمْع مُصَحَّج regular plural.
 جَمْع مُكْسَر broken plural.
 جَمْع الْقِلَّة plural of paucity.
 جَمْعِيَّة being simultaneous (the actions of several verbs).
 جُمْلَة sentence, clause, proposition.
 جُمْلَة إِخْبَارِيَّة enunciative proposition.
 جُمْلَة اِسْمِيَّة nominal proposition.
 جُمْلَة اِنْشَائِيَّة productive proposition; one expressing volition, or originating something.
 جُمْلَة حَالِيَّة proposition expressing a state or condition.

جُمْلَة ذَاتِ الْوَجْهَيْن proposition of two phases.
 جُمْلَة شَرْطِيَّة conditional proposition.
 جُمْلَة ظَرْفِيَّة adverbial sentence, or one expressing time or place.
 جُمْلَة فِعْلِيَّة verbal sentence or proposition.
 جُمْلَة مُبْتَدِئَة inchoative proposition.
 جُمْلَة جَارِيَّة مُجْرَى الظَّرْفِيَّة a sentence which follows the analogy of the adverbial sentence.
 جُمْلَة مُعْتَرِضَة incidental proposition, parenthesis.
 جُمْلَة مُفَسِّرَة لِضَمِيرِ الشَّأْن proposition interpreting the pronoun which stands for the thing or act predated.
 جُمْلَة وَصْفِيَّة qualificative proposition.
 جُمُوعٌ قَلَّةٌ plurals of paucity.
 جُمُوعٌ كَثْرَةٌ plurals of abundance.
 جَنْس gender.
 جَوَاب response, apodosis.
 جَوَابُ الْأَمْرِ apodosis of a command.
 جَوَابُ الْقَسَم apodosis of an oath.
 جَوَابُ الشَّرْط apodosis of a condition or hypothesis.

جواز الإلغاء the liberty of employing إلغاء *q.v.*

جَوَازِم words which require the aorist of a verb to be in the apocopated mood.

جهر pronouncing clearly.

ح

حَاشِيَة, pl. حَوَاشِي margin, gloss.

حَال circumstance, state, or adverbial condition; present tense.

حَال مَبِينَة } adverb explanatory

حَال مَوْسِيَة } of condition.

حَال مَوْكِدَة adverb corroborative of condition.

حَالِ الْمُتَعَلِّي بِالْمَوْصُوفِ adverb of the condition of that which is accessory to the thing qualified.

حَالِ الْمَوْصُوفِ condition of the thing qualified.

حَدَث accident.

حُدُوث coming into existence (an act).

حَذَف apocopation.

حَذَفِ إِعْتِبَاطِي violent suppression.

حَرْف particle, letter.

حَرْفِ اسْتِثْنَاء particle of exception.

حَالِ الْمُقَارِنِ accusative, expressing a state present at a past time.

حَالِ الْمُقَدَّرِ accusative, expressing a state conceived of as being present at a future time.

حَرْفِ اسْتِقْبَالِ future particle.

حَرْفِ إِصْرَابِ the particle بَل when there is no opposition between the two propositions which it unites.

حَرْفِ الْإِبْتِدَاءِ initiative particle.

حَرْفِ الْإِسْطَالَةِ letter of prolongation.

حَرْفِ الْإِسْتِفْهَامِ interrogative particle.

حَرْفِ الْإِسْتِنَافِ particle introducing a fresh proposition.

حَرْفِ التَّعْيِيدِ particle of removal.

حَرْفِ التَّرْتِيبِ particle of sequence or gradation (ف).

حَرْفِ التَّعْلِيلِ particle enunciating a cause.

حَرْفِ التَّفْسِيرِ exegetical or explanatory particle.

حَرْفِ التَّفْشِي letter of dilatation.

حَرْفِ التَّقْرِيبِ particle of proximity.

حَرْفِ التَّكْرِيرِ letter of repetition (ر rd).

حَرْفِ التَّمْنَى particle of hope.

حَرْفِ التَّنْهِي particle of warning, or calling the attention.

حَرْفِ جَرِّ preposition.

حَرْفُ التَّوَقُّعِ particle expressing hope or expectation.

حَرْفُ الْحَصْرِ particle of restriction.

حَرْفُ التَّخَطُّبِ compellative particle.

حَرْفُ الرَّدِّ particle of repulsion.

حَرْفُ الزَّجْرِ particle of reprimand.

حَرْفُ الْعَطْفِ conjunction.

حَرْفُ الشَّرْطِ conditional particle.

حَرْفُ اللَّيِّنِ soft letter.

حَرْفُ النَّدْبَةِ particle of complaint.

حَرْفُ تَشْبِيهِ particle of comparison.

حَرْفُ تَنْفِيسِ particles of respite (س and سَو).

حَرْفُ شَرْطٍ وَتَفْصِيلٍ وَتَوْكِيدٍ conditional, partitive, and corroborative particle.

حَرْفُ عَطْفٍ conjunction.

حَرْفُ مَعْنَى particles which influence the sense.

حَرْفُ نَصْبٍ particles which put words in the accusative.

حَرْفَا ابْتِدَاءٍ the two initiative particles (لَكِنَّ and بَل).

حَرْفَا إِسْتِدْرَاكِ the two corrective particles (لَكِنَّ and بَل).

حَرْفَا التَّرَجُّيِ وَالْإِشْفَاقِ the two particles of hope and apprehension.

حَرْفُ الْبَدَأِ } vocative particle,
حَرْفُ الْمُنَادَاةِ } interjection.

حَرْفُ جَوَابٍ وَجَزَاءٍ particle of response and retribution.

حَرْفُ فَصْلٍ disjunctive particle.

حَرْفُ حَرَكَةٍ vowel.

حَرْفُ حَرَكَةٍ بَنَائِيَةٍ vowel of indeclinability.

حُرُوفٌ letters, particles.

حُرُوفُ الْإِضَافَةِ particles of annexation, i.e. prepositions.

حُرُوفُ الْإِنْجِرَافِ letters of deflection (ر and ل).

حُرُوفُ الْإِنْكَارِ particles of disapprobation.

حُرُوفُ الْإِيجَابِ affirmative particles.

حُرُوفُ الْبَدَلِ permutative letters.

حُرُوفُ التَّخْفِيفِ وَالْعَرْضِ particles of inciting or invitation.

حُرُوفُ التَّحْقِيقِ particles expressing conviction.

حُرُوفُ التَّذْكِيرِ particles expressing the act of recalling to mind.

حُرُوفُ التَّصْدِيقِ particles expressing assent.

حُرُوفُ التَّعْلِيلِ causal particles.

حُرُوفُ الْحِجْرِ prepositions.

حُرُوفُ الْجَوَارِ prepositions.

حُرُوفُ الْخَفْضِ prepositions, particles which put nouns in the genitive.

حُرُوفُ الذَّلِيّ letters articulated with the extremity of the tongue and lips.

حُرُوفُ الْحَنَاقِ guttural letters.

حُرُوفُ الزَّوَائِدِ servile letters or increments.

حُرُوفُ الشَّرْطِ conditional particles.

حُرُوفُ الصَّفِيرِ sibilant letters.

حُرُوفُ الْعَطْفِ conjunctions.

حُرُوفُ الْعِلَّةِ weak letters.

حُرُوفُ الْقَصْرِ short letters.

حُرُوفُ اللَّقْلَقَةِ or اللَّقْلَقَةِ trembling or clacking letters.

حُرُوفُ اللَّيْنِ soft letters.

حُرُوفُ الْمَدِّ letters of prolongation.

حُرُوفُ الْمَضَارِعِ letters used in the formation of the aorist.

حُرُوفُ الْمَعْجَمِ the alphabet (arranged in the Arabic order).

حُرُوفُ الْهَجَاءِ the alphabet.

حُرُوفُ عَاطِفَةٍ conjunctions.

حُرُوفُ مَقْصُورَةٍ short letters.

حُرُوفُ الْبِدَاءِ vocative particles.

حِسَابُ الْجَمَلِ reckoning by the numerical value of the letters.

حِفْظُ memory, *i.g.* قِيَاسُ analogy.

حَقِيقَةُ التَّأْنِيثِ real feminine.

حِكَايَةٌ direct narration.

حِكَايَةٌ حَالٍ مَاضِيَةٍ narrating a past circumstance as though it were present; historical present.

حِكَايَةُ أَمْرٍ مَاضٍ direct narration of a past imperative.

حَلْقِيَةٌ guttural.

حَاجِرِيَّة guttural.

خ

خَبَرٌ predicate, attribute.

الخَبَرُ الْمَقْدَمُ the predicate placed first.

الخَبَرُ الْمَنْصُوبُ the predicate in the accusative.

خَفْضٌ genitive or dependent case.

خَفِيفَةٌ light—without *tashdid*.

خُمَاسِيٌّ quinqueliteral.

د

دَلَالَةٌ abbreviation for بَلَدٌ "name of town" (in Geographical works).

دَرَجٌ continuation of the discourse, the opposite of وَقْفٌ.

دُعَاءٌ precativ.

دَعَائِمُ الْأَبْوَابِ principal forms.

الدُّعَاءُ فِي الْتَهْنِئَةِ deprecative.

دِيَوَانِيٌّ the Indian cyphers, the numerical cyphers in ordinary use, the Turkish handwriting; (also abbreviations of the Arabic names of the numerals employed by Indian and Persian merchants and accountants.)

ذ

ذَلْقِيَّة (letters) formed by a rapid movement of the lips.

ذَمَّ blame.

ذُو الْأَرْبَعَةِ quadriliteral (verb).

ذُو الثَّلَاثَةِ trilateral (verb).

ذَوَلْقِيَّة liquids (letters).

ر

رَابِطَةٌ bond (a conjunction).

رَبَاعِي quadriliteral.

رَخَاوَةٌ feebleness (in the pronunciation of a letter).

رَخْوٌ مُحْضٌ decidedly feeble letter.

رَحَّ abbreviation for رَحِمَهُ اللَّهُ "may God have mercy upon him!" used in speaking of those who are dead.

رَاجِعٌ q.v. عَائِدٌ q.v.

رَسْمُ الْمُصْحَفِ punctuating and vocalizing the Korān.

رَضِيَ اللَّهُ عَنْهُ abbreviation for رَضِيَ اللَّهُ عَنْهُ "May God be satisfied with him!"

رَفْعٌ nominative or subjective case, indicative mood.

رَقْمٌ هِنْدِيٌّ the ordinary numerical cyphers.

رُومٌ insinuating the sound of a vowel in pronunciation which is not written; (a little stronger than اِسْمَامٌ).

ز

زَ abbreviation for مَجْزُوءٌ a tolerated pause (in the Korān).

زَائِدَةٌ pleonastic, servile (letter).

زَمَانٌ tense, time.

س

سَاكِنٌ } quiescent (letter).
سَاكِنَةٌ }

سَالِمٌ sound.

سَبَبٌ cause—the noun serving as complement to the adjective in such a construction as رَجُلٌ حَسَنُ الْوَجْهِ.

سَبَبِيٌّ relating to the cause.

سَجْعٌ rhythm.

سُكُونٌ the mark ْ showing that a letter is quiescent—quiescence of a letter (see جَزْمٌ).

سَلْبٌ a privative sense.

سِمَاعٌ irregularity, absence of analogy.

سِمَاعِيٌّ irregular.

لُكَّ الْكُسُوفِ pronouncing the ل as س.

ش

شَادٌ pl. شَوَانٌ, rare, uncommon.

شَاغِلٌ that which distracts or diverts a word from its original grammatical influence.

شَأْنٌ state, accident, i.q. قَصَّةٌ.

شِبْهُ الْفِعْلِ assimilated to (analogue of) the verb.

شِبْهُ الْجَمْعِ analogue of the plural.

شِبْهُ اسْتِعْمَالِي analogy in use.

شِبْهُ اِئْتِقَارِي analogy in having need of a proposition to complete the sense.

شِبْهُ اِهْمَالِي analogy of omission.

شِبْهُ مَعْنَوِي analogy in sense.

شِبْهُ وَضْعِي analogy in primitive form.

شَجَر the point where the two maxillaries meet.

شَجَرِيَّة (letters) formed in the upper cavity of the mouth between the tongue and the palate.

شَخْص person.

شِدَّة strong pronunciation.

شَدِيدٌ مَحْضٌ decidedly strong pronunciation.

شَرْح commentary.

شَرْط condition, hypothesis.

شَفْهِيَّة labials.

الشَّكُّ doubt.

شَكْل vowel.

شَمْسِيَّة solar (letters); see p. 11 (10).

شَيْنُ الْكَشْكَشَةِ pronouncing the ش as ك.

ص

صَ abbreviation for مُرَخَّصٌ, a pause that is allowed if necessary (in the Korān).

صَاحِبُ الْحَالِ object of the adverbial determination of state or condition.

صَحِيح sound, regular.

صَرَف inflexion, conjugation, accidentence.

صِفَة qualificative.

صِفَة مُشَبَّهَة assimilated adjective—resembling the agent as شَرِبٌ (شَارِبٌ).

صَدْر fore part, first member of.

صَفِير sibilation.

صِلَة conjunctive sentence.

صَلَم abbreviation of the formula صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "God bless him and give him peace!" always used after the name of Mohammed.

صِيغَة form, measure, case, voice, number.

صِيغَة الْفَاعِلِ form of the agent.

صِيغَة الْمَجْهُولِ the passive voice.

صِيغَة الْمَعْلُومِ the active voice.

صِيغَة الْمَفْعُولِ form of the patient.

“plurals of the last form of plural,” i.e. of the form (1) (2) (3) (4).

ض

ضمّ writing the vowel ُ, ضمة the vowel ُ itself.

ضمير pronoun.

ضمير الشئ pronoun of the thing or idea (the ُ added to الشئ).

ضمير الشئ q. ضمير الامر.

ضمير الحاضر affixed pronoun of the first or second person.

ضمير الشئ q. ضمير الحديث.

ضمير الفصل the pronoun of separation.

ضمير الشئ q. ضمير القصّة (the pronoun ُ added to الشئ).

ضمير بارز an expressed pronoun.

ضمير عائد إلى الموصول the pronoun that refers to the conjunctive noun.

ضمير مستتر } pronoun hidden, or
ضمير مستكن } innate (in the verb).

ضمير متصل attached pronoun.

ضمير متّصل مرفوع attached pronoun representing the nominative case.

ضمير متّصل منصوب attached pronoun representing the accusative case.

ضمير مرفوع متّصل detached pronoun representing the nominative case.

ضمير منصوب متّصل detached pronoun representing the accusative case.

ضمير متّصل detached pronoun.

ط

ط abbreviation for مطلق an absolute pause (in the Korān).

طلب expressing desire.

طلبية expression of desire.

ظ

ظاهر apparent (pronoun), pronounced.

ظرف adverb.

ظرف المكان والزمان adverb of time and place.

ظرف زمان adverb of time.

ظرف لغو an adverbial predicate in a proposition when the substantive verb is expressed.

ظرف مستقر an adverbial predicate in a proposition where the word is understood.

ظرف مكان adverb of place.

ظرفي adverbial.

ظرفية indicating adverbial condition of place.

ظروف adverbs.

ع

ع abbreviation for مَوْضِع "name of a place" (in Geographical works).

عَابَر preterite.

عَارِض accidental.

عَاطِف in a state of grammatical conjunction.

عَامِل governing word.

عَامِلٌ لَفْظِي grammatical regent.

عَائِد the pronoun contained in a qualificative sentence—the antecedent.

عَبَر preterite.

عَجْمَة the quality of being a foreign noun.

عَجْمِي الْوَضْع foreign in origin.

عَجْمِي التَّعْرِيف a proper name of foreign origin.

عَدَد number.

عَدَل deviation (formed by alteration from another measure).

عَدَلٌ حَقِيقِي real deviation.

عَدَلٌ غَيْرُ حَقِيقِي fictitious or conventional deviation.

عَرَض offering, invitation.

عَشْرَات tens.

عَطْف apposition.

عَطْف الْبَيَان explanatory apposition.

عَطْف الْحُرُوف apposition formed by particles.

عَطْف النِّسْق contextual apposition.

عُقُود the tens from 20 to 90.

عِلَّة cause, motive; in Prosody "defect."

عِلَاقَةُ الْمَفْعُولِ the connexion between a verb and its objective complement.

عِلَامَاتُ الْفَرِيعَةِ signs of the inflexions indicative of genders and numbers.

عِلْم proper name.

عَمَل governance, régime.

عِلْمِيَة the quality of being a proper name.

عَلَى غَيْرِ قِيَاس irregular, not following the analogy of other words.

عَوَامِل governing words.

عَوَامِلُ بِمَاعِيَة irregular governing words.

عَوَامِلُ قِيَاسِيَة regular governing words.

عَوَامِلُ لَفْظِيَة grammatical regents.

عَوَامِلُ مَعْنَوِيَة logical regents.

عَلَيْهِ السَّلَام abbreviation for "Peace be upon him!"

عَهْد recollection, calling to mind.

عَهْد الْخَارِجِي external reminiscence.

العهد الداخليّ or العهد الذهنيّ
mental reminiscence.

عين the second letter of a tri-
lateral root, substance.

غ

غَابِرٌ aorist or future.

غَائِبٌ the third person.

غَايَةٌ term, limit, extremity.

غَبَارٌ name of a particular form of
cypher.

غَيْرٌ future.

غَيْرٌ حَقِيقَتِي conventional, fictitious.

غَيْرٌ حَقِيقَتِي التَّائِيثِ conven-
tional feminine.

غَيْرٌ سَالِمٌ imperfect, weak verb.

غَيْرٌ لَازِمٌ not neuter.

غَيْرٌ مُتَعَدٍّ intransitive.

غَيْرٌ مُتَمَكِّنٌ وَلَا امْكِنٌ not susceptible
of variations and not very sus-
ceptible.

غَيْرٌ مُبَاشِرٌ the ن of the energetic
mood of verbs when an *alif*
intervenes between it and the
last radical.

غَيْرٌ مُرَكَّبٌ not compound.

غَيْرٌ مُسْتَقْتَبِى not derived.

غَيْرٌ مُنْصَرَفٌ indeclinable.

غَيْرٌ وَاقِعٌ intransitive or neuter.

ف

فَاءٌ the first letter of a trilateral root.

فَاعِلٌ agent.

فَاعِلِيَّةٌ the quality of agent.

فَحٌ writing the vowel َ.

فَاكَةٌ the vowel َ.

فَرْدٌ unit.

فَرْعِيَّةٌ inflexions signifying genders
and numbers.

فِعْلٌ verb.

فِعْلٌ بِنِيّ or فِعْلٌ مَبْنِيّ indeclinable
verb.

فِعْلٌ مُعَرَّبٌ declinable verb.

فِعْلٌ اِلْتَعَجَبٌ verb of wonder.

فِعْلٌ اَلشَّرْطُ conditional verb.

فِعْلٌ تَامٌ perfect verb.

فَصْلٌ separation.

فَقْرَةٌ sentence, paragraph.

فَحْمٌ abbreviation for فَحْمِيْنِيذٌ "and
then, at that time."

ق

قِيلٌ abbreviation for قِيلٌ, contested
pause (in the Korān).

قَسَمٌ oath.

قِصَّةٌ relation, adventure, accident.

قَصْرٌ shortness.

وَقْتُ كُوْنِيّ abbreviation for وَقْتُ كُوْنِيّ,

a pause, according to the authorities of the Kufic school (in the *Korān*).

وقفه abbreviation for وقفة يسيرة, slight pause, according to the authorities of the Kufic school (in the *Korān*).

قلب conversion, inversion, suppressing a vowel.

قلقلة clacking, trembling.

قياس analogy.

قياسي analogous, regular (form).

قيود restriction. Interposing an isolated pronoun between the attached and corroborative pronoun, as جئتم أنتم أنفسكم.

ك

كسر writing the vowel —.

كسرة the vowel —.

كلام phrase, part of speech.

كلم المجازة hypothetical expressions.

كلمات تشبه الإسم المنسوب words resembling the relative adjective.

كلمة تضرير وتوجع an expression of reproof or anguish.

كنایات metonyms, see p. 285 (183).

كنایة metonym.

كنية sobriquet, nickname, familiar name.

كيفية quality.

ل

لا no pause (in the *Korān*).

لا المحجزة the negative particle لا

when it has a second predicate connected with the first by a disjunctive particle, such as لكن

or بل.

لا لنفي الجنس the absolute negative, see p. 254 (157).

لا محل له من الإعراب occupying no place in the grammatical analysis.

لا مزيدة expletive لا.

لازم } neuter, necessary.
لازمة }

لام the third letter of a triliteral root.

لام الإبتداء the inchoative ل.

لام الأمر the imperative ل.

لام الخبر the ل of the attribute.

لام التوكيد the ل of corroboration.

لام النجود the ل of denial.

لام كي the ل of the particle كي, see p. 172.

لام الفارقة the separating ل.

لام القسم the ل introducing the subject of an oath.

لام الموطئة للقسم the ل introducing a condition attached to the subject of the oath.

لَمْ the definite article.

لَمْ the introducing the subject of the oath after a conditional clause.

لَمْ the responding to the conjunctions "if," and "if not."

لَا abbreviation for لَا وَقَفَ "there is no pause" (in the Korān).

لُثْبَةٌ formed by pressing the tip of the tongue against the cheek.

لِسَانِيَّةٌ linguals.

لَعَوٌ adverbial accusatives in a proposition or phrase which are not essential to the discourse, and may be removed without destroying the sense.

لَفْظًا grammatically, literally.

لَفْظِي verbal, grammatical.

لَفِيفٌ مفروقٌ complicated, but with an interval; i.e. verbs doubly imperfect with a strong radical between the two weak letters.

لَفِيفٌ مقرونٌ contiguously complicated; i.e. a doubly imperfect verb in which the two weak letters come together.

لَقَبٌ title, see p. 221 (132).

لَقْلَقٌ clacking.

لَمَحَ الصِّفَةِ indicating a predominant quality.

لَهْوِيَّةٌ (letters) formed in the uvula.

لَيِّنِيَّةٌ soft (letters):

مَ abbreviation for مَعْرُوفٌ, well known.

مَا the مَا of duration.

مَا تَامَةٌ the مَا having a complete signification.

مَا الْحِجَازِيَّةُ, see مَا الْحِجَازِيَّةُ.

مَا خَاصَةٌ special مَا.

مَا زَائِدَةٌ expletive مَا.

مَا عَامَةٌ general مَا.

مَا كَافَةٌ the مَا which hinders (i.e. the مَا after such particles as إِنَّ, which hinders their action on succeeding nouns).

مَا لَمْ يَسْمَعْ فَاعِلُهُ of which the agent or nominative is not named.

مَا مُصَدَّرِيَّةٌ the مَا performing the functions of a noun of action.

مَا نَاقِصَةٌ the مَا having an incomplete signification.

مَا بِمَعْنَى لَيْسَ the مَا in the sense of لَيْسَ, i.e. denying a quality of the subject.

مَا لِنْفِي الْجَنَسِ denying the existence of the species.

مَاضِي preterite.

مَا يَقْدَرُ بِاللَّامِ } that kind of relation between two nouns in construction which im-

مَا يَقْدَرُ بَيْنَ } plies لِي "belonging to," or مِنْ "made of."

مَبْدَأٌ inchoative, subject.

مَبْدَلٌ antecedent of the permutative (بَدَلٌ).

مَبْشِرٌ the ن of the energetic mood of verbs when it immediately follows the last radical.

مَبْدَلَةٌ converted.

مَبْنِيٌ indeclinable.

مَبْنِيَةٌ explanatory.

مَبْهُمٌ vague.

مَبْهُمَةٌ vague and indeterminate nouns.

مَبْتَوِعٌ antecedent of an appositive.

مَتَجَانِسٌ analogous, homogeneous.

مَتَشَابِهٌ obscure.

مُتَّصِلٌ attached (pronoun, etc.).

مُصَلَّةٌ بالانفعال noun derived from verbs and containing the signification of the same.

مُتَّصِفٌ اوله معنى الحرف compound proper names of which the first portion is equivalent to a preposition.

مُتَّعِجٌ the subject of admiration.

مُتَّعٍ transitive.

مُتَّعٍ dependent.

مُتَّعٍ به having an adverbial term dependent on it.

مُتَّعٍ dependent, subordinate (nouns, words, etc.).

مُتَّقَارِبٌ approximate.

مُتَّقَارِبَانِ two homogeneous letters.

مُتَّكِلٌ the first person.

مُتَّكِنٌ susceptible of variations.

مُتَّكِنٌ غَيْرُ امْكِنٍ not susceptible of variations.

مُتَّالٍ primitive form of a verbal root.

مُتَّالَةٌ triliteral.

مُتَّالَةٌ having *teshdid*.

مُتَّالَةٌ مِنْ تَحْتِهَا (a letter) with two dots underneath.

مُتَّالَةٌ مِنْ فَوْقِهَا (a letter) with two dots above.

مُتَّالَةٌ the particles كَانَ, لَكِنْ, إِنْ when they preserve the *teshdid*.

مُتَّالٌ dual.

مُتَّالٌ metaphor, hypothesis, conventionality.

مُتَّالَةٌ compensation.

مُتَّالٌ مجازى التأنيس metaphorical, or conventional feminine.

مُتَّالٌ transitive.

مُتَّالٌ being transitive, act of passing away from.

مُتَّالٌ primitive.

مَجْرُور noun governed by a preposition.

مَجْرُورٌ مَحَلًّا virtually in the genitive case.

مَجْرُورٌ مَحَلًّا عَلَى أَنَّهُ مِضاف إِلَيْهِ virtually in the genitive, as forming the complement of a grammatical relation between two nouns (state of construction).

مَجْرُومٌ having the mark — quiescent (a letter).

مُجْمِلٌ complex.

مُجَهَّرٌ openly pronounced.

مُجْهولٌ passive.

مُجَوَّزٌ tolerated.

مُحدودٌ definite, limited.

مُحذوفٌ apocopated.

مُحذوفٌ الأعجاز (nouns) of which the latter portion has been apocopated.

مُحَرَّكَةٌ moved, having a vowel; the opposite of "quiescent."

مُحْصَرٌ restricted.

مُحْفُوظٌ q.v. قِيَّاسِي q.v.

مُحْكَمٌ clear, plain, obvious.

مُحْكِي الْجُمْلِ a proper name consisting of an entire sentence and not declined.

مَحَلٌّ لَهُ مِنَ الإِعْرَابِ having a place in the grammatical analysis.

مَحَلًّا virtually, in consequence of its position.

مَحْمُولٌ (in logic) the attribute.

مُخَاطَبٌ the second person.

الْمُخْبِرُ عَنْهُ بِالَّذِي the thing of which the quality is predicated by the word الَّذِي.

مُخْتَلَسٌ smuggled, (vowels not written but just slightly pronounced).

مُخَصَّصٌ particularized.

مُخَصَّصٌ بِالْمَدْحِ أَوِ الذَّمِّ the special object of praise or blame.

مُخَفَّفٌ losing its *teshdid*.

الْمُخَفَّفُ مِنَ الْمُثْقَلِ losing its *teshdid*.

مُخَفَّفَةٌ lightened, losing its *teshdid*.

مُخْفُوضٌ in the genitive case.

مُخْفُوضٌ مَحَلًّا virtually in the genitive.

مَدَّةٌ the sign — written over an ا to lengthen it.

مَدٌّ writing such sign.

مَدٌّ عَارِضٌ accidental *meddah*.

مَدٌّ لَازِمٌ necessary *meddah*.

مَدٌّ مُتَّصِلٌ *meddah* preceded by a هَمْزَةٌ in the same word.

مَدٌّ مُنْقَطِعٌ *meddah* or مَدٌّ مُنْفَصِلٌ over an ا at the beginning of a word when the preceding word ends with a long vowel.

مَدْحٌ panegyric, eulogium.

المُدْعُو إِلَيْهِ the person appealed to.

مَذْكَر masculine.

مَذْلُوقَةٌ pronounced with a quick motion of the lips or tongue.

مُرَادِفٌ } the first and second
مُرَادِفٌ } words of the series
مُرَادِفٌ } called تَرَادِفٌ q.v.

مُرْتَبَةٌ numerical progression, units, tens, and so on.

مُرْتَجِلٌ improvised (primitive proper names).

مُرْخَصٌ lawful, allowed.

مَرْفُوعٌ put in the nominative case or indicative mood, having the vowel َ or ِ.

مَرْفُوعٌ مَحَلًّا virtually in the nominative.

مَرْفُوعٌ لِّلْمَدْحِ أَوْ الذَّمِّ put in the nominative to express praise or blame.

مَرْكَبٌ composed, compound.

مَرْكَبٌ إِنْشَادِي proper names consisting of a complete proposition, as تَابَتْ شَرًّا.

مَرْكَبٌ إِضَافِي a proper name consisting of two nouns in a state of construction.

مَرْكَبٌ تَضْمِينِي compound expression containing an ellipse of a preposition, conjunction, etc.

مَرْكَبٌ مَزْجِي a proper name consisting of two words inseparably compounded.

مَزْجِي inseparably compounded.

مَزِيدٌ فِيهِ augmented (verb).

مُسَبَّبٌ actuated by an extraneous cause; an adjective which, while seeming to refer to a preceding noun, really refers to one following.

مُسَبِّبُ الْمَوْصُوفِ the cause which enables the noun qualified to be so qualified = سَبَبٌ.

مُسْتَتِرٌ hidden, understood (opposed to بَارِزٌ).

المُسْتَثْنَى the thing excepted.

المُسْتَثْنَى الْمُتَّصِلُ الْمَقْدَمُ anterior conjoined exception.

المُسْتَثْنَى الْمُتَّصِلُ الْمُوَخَّرُ بَعْدَ

الْمُسْتَثْنَى الْآتِيهِ posterior conjoined exception placed after a negative proposition.

المُسْتَثْنَى الْمُتَّصِلُ الْمُوَخَّرُ بَعْدَ

الْمُوجِبِ posterior compound exception placed after an affirmative proposition.

مِنْهُ الْمُسْتَثْنَى the thing from which exception is made.

المُسْتَرَزَّادُ augmented (noun).

مُسْتَعْلِيَّةٌ elevated (letters).

المُسْتَغَاثُ the one called in for aid.

المُسْتَغَاثُ مِنْ أَجْلِهِ the person against whom aid is sought.

بِهِ الْمُسْتَغَاثُ person for whom aid is demanded.

مستقلة depressed (letters).

مستكن hidden.

مستوى common gender.

مُسَجَّع rhymed prose.

مُسْنَد referred to the subject; attributed.

مُسْنَد إِلَيْهِ that to which an attribute is given.

مُسَهَّلَة softened by the suppression of the *hemzeh*.

مُشَارَكَة participation.

مُشْتَق derivative.

مُشْتَقٌّ أَوْ مَوْوَلٌ بِهِ a verbal adjective, or what may be considered as equivalent to one.

مُشَدَّدَة having *teshdid*.

مُشْغُول عَنْهُ the object from which a thing is diverted or distracted.

مُشْغُولٌ بِإِضَافَةٍ antecedent of two nouns in a state of construction.

مُشْغُولٌ بِحَرْفٍ جَرٍ the intermediate member of a proposition.

مُصَاحَبَة concomitance.

مُصَدَّر infinitive or verbal noun.

مُصَدَّرٌ غَيْرٌ مُبْتَدِئٍ the verbal noun not commencing with م.

مُصَدَّرٌ مُبْتَدِئٍ the verbal noun commencing with م.

مُصَدَّرِيَّة the quality of being a noun of action.

مُصَمِّتَة solid (letters), opposed to مَذْلُقَة.

مُضَارِعٌ aorist.

مُضَارِعٌ الْمُضَافِ relation analogous to that of the antecedent of two nouns in a state of construction.

مُضَارِعٌ مُجْزِئٌ apocopated aorist.

مُضَارِعٌ مَرْفُوعٌ aorist indicative.

مُضَارِعٌ مِنَ الْبَابِ الْأَوَّلِ aorist of the first class.

مُضَاعَفٌ doubled.

مُضَافٌ the antecedent of two nouns in a state of construction.

مُضَافٌ إِلَيْهِ the complement of such noun.

مُضْمَرٌ pronominal agent; implied, understood.

مُضْمَرٌ فِيهِ ضَمِيرُ الشَّأْنِ containing the idea of the pronoun which expresses an event.

مُضْمَرٌ كَلِمَةٌ the pronoun contained in a verb and consisting of a single quiescent letter, as the ا in يَفْعَلُ.

مُضْمَرٌ مُتَّصِلٌ attached pronominal agent.

مُضْمَرٌ مُنْفَصِلٌ detached pronominal agent.

مُضْمَرٌ الِهْمَزَةِ having the value of the interrogative أ.

مُضْمُومَةٌ pointed with *dhammah*.

مُطَابِقٌ corresponding.

مُطَابَقَةٌ concordance.

مطابقة النعت والمنعوت concordance of the adjective and substantive.

مطوع dominant (verb).

مطوع a verb submitting to the influence of the dominant verb.

مطوعة submission.

مطبقة arched (letters) ط, ظ, ص, and ظ.

مطر universal.

مطلق absolute, general.

مطلق العين } "whatever the first
مطلق الفاء } or second radical
may be."

مدة i.g. مدة.

مظهر special noun.

معتل weak (verb).

معتد على الف الإستفهام preceded by an interrogative particle.

معتد على المبتداء preceded by the inchoative of which it serves as enunciative.

معتد على الموصوف preceded by the noun which is qualified by the agent itself.

معتد على الموصول preceded by the conjunctive adjective.

معتد على حرف النفي preceded by a negative particle.

معتد على ذى الحال preceded by the noun which is modified by the agent itself performing the functions of an adverbial accusative of state or condition.

معجمة dotted (letter); having diacritical points.

مغرب declined.

معرف determinate, definite.

معرف باللام determined by the article.

معرف بالالف واللام determined by the article.

معرفة a determinate noun.

معرفة مفرد isolated determinate noun.

معروف active.

معطوف in apposition; word or proposition joined to another.

معطوف عليه word to which the معطوف refers or is joined.

معلوم active voice.

معمول the complement of the attribute; governed.

معمول الفعل with the government of a verb.

معنوي logical.

المعهود previously mentioned.

مغالبة superiority.

مفتوحة having the vowel ا.

مُفَاجَأَةٌ suddenness.

مُفْرَدٌ singular.

مُفْرَعٌ *q.v.* الْمُسْتَشْنَى مِنْهُ *q.v.*

مُفَسَّرٌ explained.

مُفَضَّلٌ عَلَيْهِ the inferior of two terms of comparison.

مَفْعُولٌ passive participle, patient, objective complement.

مَفْعُولُ الْأَوَّلِ the first patient or accusative of a verb which has several complements.

مَفْعُولُ الثَّانِي the second patient or accusative of a verb which has several complements.

مَفْعُولُ الْقَائِمِ مَقَامَ الْفَاعِلِ the object of the action performing the functions of the agent.

مَفْعُولُ الَّذِي لَا يُسَمَّى فَاعِلَهُ the object of an action of which the subject is not expressed.

مَفْعُولٌ مُطْلَقٌ "absolute patient," *i.e.* the verbal noun used adverbially, as ضَرَبًا in ضَرَبَهُ ضَرْبًا.

مَفْعُولٌ بِهِ the patient or passive participle, the complement or object of a verb.

مَفْعُولٌ بِهِ صَرِيحٌ the real objective complement.

مَفْعُولٌ بِهِ غَيْرُ صَرِيحٍ the fictitious complement.

مَفْعُولٌ خَاصٌّ special complement.

مَفْعُولٌ غَيْرُ صَرِيحٍ fictitious patient.

مَفْعُولٌ صَرِيحٌ real patient.

مَفْعُولٌ عَامٌ general complement.

مَفْعُولٌ فِيهِ complement of a verb expressing time or place of action.

مَفْعُولٌ لَهُ adverb expressing the motive of the action.

مَفْعُولٌ مِنْ أَجْلِهِ adverb expressing the motive of the action.

مَفْعُولٌ مَعَهُ adverb expressing the person who participates in an action, as مَا صَنَعْتَ وَزَيْدًا "what hast thou done with Zeid?"

مَقْصُورٌ shortened.

مُقَيِّسٌ regular.

مُكْثَرٌ plural.

مُكْسُورَةٌ having the vowel َ .

مُكْنًى metonym.

مُصَاحِبَةٌ *q.v.* مُلَابَسَةٌ *q.v.*

مُتَلَبِّسٌ ambiguous, identical.

مُتَّخَذٌ adopted; the verbs mentioned on p. 45.

مُتَّخَذَاتُ الرَّبَاعِيِّ adopted; the quadriliteral verbs described on p. 45.

مُلْكٌ possession.

مَمْنُوعٌ deprived (of variations), imperfectly declined.

مُمَيِّزٌ specifying.

مُمَيَّنٌ specified.

مُمَيِّزٌ بِهِ specificative.

مُنَادَى person called upon.

حَقِيقَةُ الْمُنَادَى person really addressed in the vocative.

كَمَا الْمُنَادَى person supposed to be present and addressed in the vocative.

صَوْرُ الْجُمُوع plurals of the form (1) (2) (3) (4).

مُنْخَفِضَةٌ depressed letter.

الْمُدْرَبُ the thing complained of.

مُنْصَرِفٌ variable.

مَنْصُوبٌ in the objective or accusative case, or the subjunctive mood.

مَنْصُوبٌ فِي الْمَحَلِّ virtually in the accusative.

مَنْصُوبٌ مَحَلًّا virtually in the accusative.

مَنْصُوبٌ عَلَى الْمَدْحِ أَوْ الذَّمِّ } in the
مَنْصُوبٌ لِلْمَدْحِ أَوْ الذَّمِّ } adverbial accusative to express praise or blame.

مَنْعُوتٌ qualified by an adjective.

مَنْفُوحَةٌ open letters.

مَنْفُصٌ detached.

مَنْقَطَعٌ separated.

مَنْقُوصٌ defective (noun).

مَنْقُولٌ a word which has come to be used as a proper name.

مَنْقُولَةٌ مِنْ صِيغَةِ الْإِخْبَارِ إِلَى صِيغَةِ

الْإِنْشَاءِ a proposition which has passed from the *enunciative* to the *productive* form.

مَنْكِرٌ indefinite.

مَنْوَنٌ having *tenwin*.

مَنْوِيٌّ implied.

مَوْجِبَةٌ affirmative.

مَوْحِدَةٌ having *one* dot (a letter).

مَوْسِئَةٌ fundamental, modified.

مَوْصُوفٌ qualified, *i.g.* مَنَعُوتٌ.

مَوْصُوفٌ لِقَطْعٍ grammatically qualified by an adjective.

مَوْصُوفٌ مَعْنَوِيٌّ logically qualified by an adjective.

مَوْصُولٌ conjunctive noun.

مَوْصُولٌ أُسْمِيٌّ conjunctive noun.

مَوْصُولٌ حَرْفِيٌّ conjunctive particle.

مَوْصُولَاتٌ خَاصَّةٌ particular conjunctives, *i.g.* نَصْ *q.v.*

مَوْصُولَاتٌ مُشْتَرَكَةٌ general (common) conjunctives.

مَوْضُوعٌ (in logic) the subject.

مَوْضُوعٌ لِدُنُو الْخَبَرِ اخْتِذَا فِيهِ employed to express the proximate occurrence of the action predicated which one has already set about.

مَوْضُوعٌ لِدُنُو الْخَبَرِ حَصُولًا employed
to express simply the speedy
occurrence of the thing predi-
cated.

مَوْضُوعٌ لِدُنُو الْخَبَرِ رَجَاءً employed
to express the speedy occurrence
of the predicate as something
hoped for.

مَوْكَّدٌ corroborated.

مَوْكَّدٌ corroborative.

مَوْكَّدَةٌ feminine.

مَوْكَّدَةٌ حَقِيقِي real feminine.

مَوْكَّدَةٌ غَيْرُ حَقِيقِي conventional
or fictitious feminine.

مَوْكَّدَةٌ لَفْظِي grammatical femi-
nine.

مَوْكَّدَةٌ مَعْنَوِي logical or natural
feminine.

مِهْمَلَةٌ having no dots or diacritical
points.

مِهْمَلَةٌ having no dots or diacritical
points.

مِهْمُوزٌ having هَمْزَةٌ.

مِهْمُوسَةٌ pronounced with a scarcely
perceptible articulation.

مِائَاتٌ hundreds.

مِيزَانٌ measure.

ن

نَا abbreviation for أَخْبَرَنَا "he
informed us."

نَادِرٌ rare.

نَاصِبٌ putting a noun in the ac-
cusative case, or a verb in the
subjunctive mood.

نَافٍ denying, of negation.

نَاقِصٌ defective.

نَائِبٌ occupying the place of.

نَائِبٌ عَنِ الْفَاعِلِ } occupying
or
نَائِبٌ مَنَابِ الْفَاعِلِ } the place
of the agent.

نَحْوٌ grammar, syntax.

نِدَاءٌ vocative case.

نِسْبَةٌ relation, the relative pronoun.

نَسْتَعْلِيْقٌ the Persian style of writ-
ing, which bears the same relation
to the نَسْخِي or Arabic hand
which the *italic* does to the ordi-
nary English printing.

نَسْخِي the Arabic hand-writing.

نَصٌ words susceptible of only one
application.

نَصْبٌ accusative or objective case.

نَطْعِيَّةٌ letters formed by pressing
the tip of the tongue against the
anterior part of the palate.

نَعْتٌ adjective, epithet.

نَهْزَةٌ .q. نِهْرَةٌ.

نَعْتٌ حَقِيقِي a real epithet.

نَفْسُ الْمُتَكَلِّمِ the first person.

نَفْسُ الْمُتَكَلِّمِ مَعَ الْغَيْرِ the first
person plural.

نَفْي negation.

نَفْيُ الْجِنْسِ absolute negation of the existence of the subject.

نَفْيٌ بِمَعْنَى لَيْسَ negation synonymous with the verb لَيْسَ.

نَفْيُ الْحَالِ negation of the present.

نَفْيُ اسْتِقبالِ negation of the future.

نُقْطَةٌ diacritical point.

نَقْلٌ conversion; removing a vowel from one consonant to another which precedes it.

نَقْلٌ مِنَ الْوَصْفِيَّةِ إِلَى الْإِسْمِيَّةِ conversion of an adjective into a noun.

نَكْرَةٌ indeterminate noun.

نَهْيٌ prohibition.

نَوَاسِخٌ expressions which abrogate.

نَوَاسِخُ الْإِبْتِدَاءِ particles which destroy the influence of the inchoative.

نَوَاصِبٌ words which put nouns in the accusative, and verbs in the subjunctive.

نَوْعٌ species.

نُونُ التَّأْكِيدِ the emphatic ن added to the aorist and imperative of verbs.

نُونُ الْعِمَادِ } the ن which distinguishes the affixed pronoun of the accusative or first person used with verbs from the affixed pronoun of the same person used with nouns.

نَيْفٌ or نَيْفٌ all above the tens in numerals composed of tens and units, after twenty-one.

نَ abbreviation for بَلَدٌ "name of a small town" (in Geographical works).

هَاءُ السَّكْتِ } silent *hā*.

هَاءُ السَّكُوتِ } silent *hā* in pause.

هَاءُ الرَّقْفِ the *hā* in pause.

هَجَاءٌ spelling, orthography.

هَمْزَةٌ the letter or sign ء.

هَمْزٌ writing such sign.

هَمْزَةُ الْأَمْرِ the *hamzeh* used in forming the imperative.

هَمْزَةُ الْقَطْعِ see pp. 9 and 12.

هَمْزَةُ الْوَصْلِ see pp. 9 and 11.

هَمْسٌ mumbling (compressing the lips in mastication).

وَاجِبٌ obligatory, necessary.

وَاقِعٌ actual, transitive (verb).

وَإِوَاءُ الْإِبْتِدَاءِ initiative.

وَإِوَاءُ الْجَمْعِ expressing concomitance.

وَإِوَاءُ الْحَالِ the conjunction و when it introduces an adverbial proposition, the initiative و.

وَأَوَّاصَرَف the conjunction و in such expressions as

هَلْ تَأْكُلُ الشَّمَكَ وَتَشْرَبُ اللَّبَنَ implying *simultaneous action*, and putting the verb in the subjunctive.

وَأَوَّاصْحَابَةِ و, of concomitance.

وَأَوَّرَب see p. 198.

وَأَوَّالْجَمْعِ q.v. وَأَوَّمَعِيَّةِ q.v.

وَزَن measure of a word.

وَزَنُ الْفِعْلِ the measure of the verb.

وَصْف the quality of being an adjective.

وَصْفٌ أَصْلِيٌّ a natural adjective or qualifying term.

وَصْلَةٌ the sign of elision ۞.

وَصَلٌ writing such sign.

وَضْعٌ fashion, usage, axiom.

وَضْعِيٌّ external.

وَضْعًا in accordance with the primitive usage of the language.

وَفَتْ الْفَتْحَةُ the homologue of *fetḥah*, i.e. *alif*.

وَقْفٌ period, full stop, pause.

وَقْفٌ كُوفِيٌّ a pause according to the Kúfic school (in the *Korān*).



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THE END.

